

This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

AUTHORIZED AND APPROVED LITERATURE OF

THE FIRST CHURCH OF CHRIST, SCIENTIST

IN BOSTON, MASSACHUSETTS

AUTHORIZED BOOKS

Works of Mary Baker Eddy

Discoverer and Founder of Christian Science

Science and Health with Key to the Scriptures
Miscellaneous Writings
The First Church of Christ, Scientist, and Miscellany
Church Manual
Unity of Good
Christian Healing
No and Yes
Retrospection and Introspection
Christian Science Versus Pantheism
Rudimental Divine Science
People's Idea of God
Christ and Christmas
Pulpit and Press
Message to The Mother Church, June, 1900
Message to The Mother Church, June, 1901
Message to The Mother Church, June, 1902
Poems
Concordance to Science and Health
Concordance to Mrs. Eddy's Other Published Writings

APPROVED BOOKS

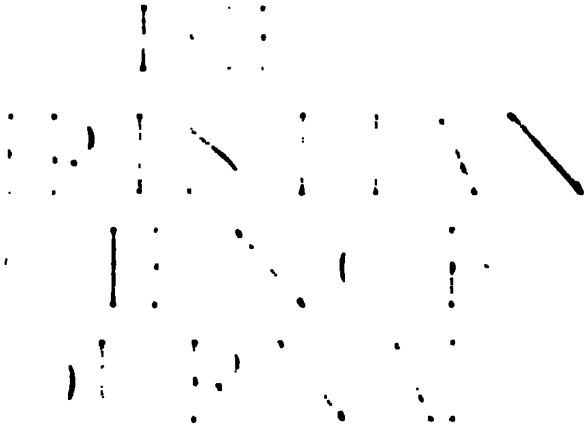
Christian Science Hymnal
The Mother Church, by Joseph Armstrong
The Life of Mary Baker Eddy, by Sibyl Wilbur
Editorial Comments on the Life and Work of Mary Baker Eddy
Mary Baker Eddy: A Life-Size Portrait, by Lyman P. Powell
What Mrs. Eddy said to Arthur Brisbane
Christian Science War Time Activities

Authorized Periodicals Issued by The Christian Science Publishing Society

The Christian Science Journal (monthly)
Christian Science Sentinel (weekly)
The Christian Science Monitor (international daily)
Christian Science Quarterly (Bible Lessons)
The Herald of Christian Science, German Edition (monthly)
The Herald of Christian Science, French Edition (monthly)
The Herald of Christian Science, Scandinavian Edition (quarterly)
The Herald of Christian Science, Dutch Edition (quarterly)
The Herald of Christian Science, BRAILLE EDITION (quarterly)







THE

CHRISTIAN SCIENCE JOURNAL

inert matter for it, their opportunities for helping themselves and others would increase a hundredfold. Many know what Christian Science claims to accomplish, and what it has brought to pass in numerous instances that have come under their personal observation, yet they are unwilling to look to it for their own help. Such is the perversity of human nature, and so will it continue to be until the desire for spiritual gain overbalances the tendency to find good in matter, and the pride of power and of circumstance gives way to childlike humility, sincerity, and honesty.

The sooner the lesson is learned that God is man's only Saviour, not only from one form of error or evil but from every form of evil, the sooner will the kingdom of heaven be established on earth. The divine corrective offers a full and complete salvation to mortals. It is line upon line and precept upon precept until the last vestige of error surrenders to the supremacy of the one pure Mind. Obedience to the divine demand, Be ye perfect, is the only possible way of shortening the period of correction. It means to travel in the strait and narrow way of Soul. If mortals are seeking a short route, this is it, and it will appear shorter to them when they surrender lovingly to the divine demand and learn that the yoke is easy and the burden light; while to those who rebel against the divine government, and thereby make hard work for themselves, the way seems long and dreary.

One strong point in favor of Christian Science is that it looks upon religion as joy-giving. The Scriptures emphasize the thought of rejoicing. The divine corrective does not add burdens, but on the contrary it shows mortals how to lay down their burdens and to rejoice in knowing how this work is to be done. The student in mathematics never has occasion for murmuring or faultfinding when mistakes are discovered and eliminated from his calculations. Why should this not hold true on the moral plane? In the thought of a great many good people there is a misapprehension of the true significance of God's correction. It is looked upon more as a chastening and scourging, or as a form of punishment meted out by an angry God.

Holding to this mistaken sense of God's character and purpose, the would-be Christian finds himself in constant

ness." Instruction also carries with it the thought of authority. This clearly reveals the will of God, the desire to instruct His children with a true knowledge or understanding of Himself. Should not one rejoice and be happy in the acquisition of such knowledge? Substituting the word instructeth for correcteth, we may read from Job, "Happy is the man whom God *instructeth.*" Christians in all denominations will admit that God's instruction is purely mental, and that it necessitates a repentance or change of thinking for every individual man or woman in order to receive such instruction. The theology of the past has admonished mankind to turn from their evil ways, but it has not instructed them in the art of scientific or right thinking; hence their inability to make a complete separation between the material and spiritual. The instruction received, in other words, has been theoretical and incomplete, and consequently more human than divine.

Christian Science comes in the hour of greatest need to accomplish a more thorough and complete repentance. This is brought about through the revelation or discovery of one infinite, omnipotent Mind or intelligence,—God, the sole teacher and instructor of men. Christian Science does not look to the human for instruction in righteousness, nor to matter for an expression or manifestation of Spirit. On the contrary, it forsakes the testimony of matter or the evidence of the material senses, and listens prayerfully and intelligently for that divine voice which says, "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye." Many will argue that this is a very beautiful theory, but that it cannot be made practical in daily life. Christian Science replies that it is even more beautiful in practice than in theory; and herein lies its claim to being a practical, every-day, progressive religion, because it does actually overcome evil with good. How is this done? By allowing spiritual sense to subjugate the false testimony of the senses; by allowing spiritual ideas to replace the counterfeit thoughts or beliefs of the so-called mortal or carnal mind; by allowing God, the one Mind, to correct the mistaken belief of mortals that the human mind has power to think or to judge righteously; by allowing perfect thought-models to replace the imperfections of human concepts.

In Christian Science this work can be made practical,

This preparatory school is a school of correction or instruction in the deep things of God. It is a school for young and old, rich and poor. Its course of study covers the entire range of human thought, uncovering the mythical or unreal nature of all material things and revealing the all-inclusive nature of Spirit or God. It offers thorough and complete instruction in every department of life, correcting every false human concept and revealing the perfect spiritual idea. The sole instructor and teacher in this school is God, the one Mind. Its doors are ever open for the reception and examination of students. It has no vacations. Its only tuition fee is the daily denial or subjugation of self, accompanied by a desire and determination to know and to do the will of God. Students may enter at any time, and the sooner the better. The necessary correction and discipline will consume a longer or shorter period, depending upon the tenacity of human opinions and the varying degrees of receptivity of the student. This school is absolutely non-sectarian and will show no partiality to any one. Its motto is, "Be ye therefore perfect, even as your Father which is in heaven is perfect." All who graduate from it will hear the benediction, "Well done, good and faithful servant," and will enter into the joy of their Lord.

Strange it is that mortals defer entering this school of correction until the eleventh hour. Is it because God is to become their only teacher? Or is it because they are self-deceived in thinking that the world has something essential to their happiness and well-being, and that spiritual things are of secondary importance? If mortals were God's perfect children they would not need the severe discipline of earth's school. As it is, they are called upon to unlearn everything that they have learned wrong, and to let that Mind be in them which was in Christ Jesus. They are to be transformed by the renewing of their finite minds, that they may throw off the fetters of materiality and begin to understand that the only power in the universe is divine Mind. During this period of transformation or correction they learn that they cannot add spiritual knowledge to what they already know of sin, disease, and mortality, but that this false so-called knowledge must be eliminated from consciousness before the true or correct idea of God and man can be grasped. At this

demand for their discontinuance and the unmistakable way by which to conquer them is made plain through Christ's coming, and happy the man who hears and accepts this invitation to come up higher. To him it means character building, the putting off of the old man and the putting on of the new, the overcoming of the human by the divine, and the establishment of the kingdom of heaven on earth; it means the reign of health, peace, and happiness; it means honesty, integrity, and unselfishness in the business world, a willing and conscientious observance of the Golden Rule in every walk of life; it means to partake of God's law of "peace and plenty," to be successful along all lines of righteous endeavor; and last but not least, it means the individual capacity and ability to prove to others the healing power of Truth and Love.

In Christian Science it is clearly proven that "God is no respecter of persons," in that every individual to whom the healing Christ-idea has appeared becomes a channel through which the power of God is reflected to heal the diseases and sins of others. Unwillingness to go forward and to meet the opposition and ridicule of the world may for a time find expression in the words quoted by the prophet, "I will not be an healer," but the time comes when every human being who understands even in part the omnipotence of Mind will eagerly look for opportunities to do the greatest possible good to others. The divine adjuster of all things human will thoroughly correct the thought of human limitation and uplift and purify human consciousness to lay hold of the unceasing activity of good to extirpate every erroneous human concept.

The healing thought that enters human consciousness to dispel the dream of sin and suffering is one of the greatest educators known to the world to-day. Being the herald of heaven's first law, it becomes the opening wedge to a higher and more practical and complete understanding of God. It is the grand start on the royal road to heaven, besides which there is none other. In the language of Milton, it is

> that golden key
> That opes the palace of eternity.

It is the birth of the new creature in Christ. Study the lives of earnest Christian Scientists and you will find that this leaven of truth is leavening the whole lump of false human consciousness, leading thought out of matter into

every-day progressive religion, but when the right idea or concept of God and man does come to such a one, he will naturally be more studiously inclined; and this accounts for his daily study of the Bible and Science and Health, a wholesome evidence of spiritual activity which seems to disturb some good people in whose homes the Bible is less frequently used. The Christian Scientist realizes his constant need of spiritual refreshment, and he knows of nothing more inspiring, instructive, and joy-giving than the sacred Word of God, and for this reason he goes to it cheerfully and expectantly, and always finds it "profitable for doctrine, for reproof, for correction, for instruction in righteousness."

NOTICE.

The Publishing Society has been asked by some subscribers to the *Quarterly* to trim down their copies to the size of the pocket edition of Science and Health, and, in order to meet this demand, trimmed copies of this size —4½ x 6½—will be furnished on application, provided the request is made at the time of submitting the original order or subscription, or when subscription is renewed. The Publishing Society cannot undertake to cut down returned *Quarterlies* or those covered by partially expired subscriptions. In filling orders from Reading Rooms, the regular size will always be sent unless the number required of each size is designated in the order.

Quarterly covers in black seal leather fitted for the two sizes of the *Quarterly* will be offered for sale at the following prices:—

Regular size, 5¼ x 7¾, $1.25 each or $12.50 per dozen.
Pocket size, 4½ x 6½, $1.15 each or $11.00 per dozen.

Leather cases for the pocket editions of the Bible and Science and Health are now made slightly wider in order to provide space also for the trimmed *Quarterly* with or without cover. The price remains the same as heretofore, $1.25 each.

ADMISSION TO MEMBERSHIP.

The next admission of candidates to membership in The Mother Church will be Nov. 6, 1908. Applications should be in the hands of the Clerk of The Mother Church on or before Oct. 21, 1908. Application blanks may be had by addressing William B. Johnson, C.S.D., Clerk, at the church edifice, Falmouth, Norway, and St. Paul Streets.

enriched all succeeding ages, but its work is accomplished. Men have grown less presumptuous in speculation, and inconceivably more daring in practice. They no longer attempt to penetrate the mystery of the universe, but they explore the universe, and yoke all natural forces to their splendid chariot of progress. The marvels of our age would have seemed more incredible to Plato than were the Arabian Nights to Bentham; but while science thus enables us to realize a wonderland of fact, it teaches us to regard the unhesitating temerities of Plato and Plotinus as we regard the efforts of a child to grasp the moon."

The inability, therefore, of philosophy to prove its propositions has been the cause of its defeat. Science with its power of proof usurps the place of metaphysics resting on a material basis, and we are told by a great thinker that he who strives to solve "the mystery of the universe" is no better than a child who tries to grasp the moon. Such is the situation which confronts the man who has been awakened to that desire which, though sometimes dormant, is so strong in each one who desires to know "the meaning of it all." So perchance the young thinker, seeing the barren results of philosophy with its multitudinous theories, which are ever on the increase, but proof as far off as ever, leaves this pursuit as useless and unprofitable and turns his attention to scholastic theology. Here again is found the same barrenness of result, the same lack of proof, the same hopelessness. Dogmas, many of such manifest absurdity that only the superstitious reverence of ages can bestow any credence upon them, excite the thinker's ridicule; pride of priesthood, and obstinate statement as fact of that which science has long ago proved untenable as truth,—these drive the searcher to a deep pity for the credulity of his fellow-beings; a stubborn belief in an anthropomorphic deity, so grotesque and so manifestly influenced by the ancient Greek theories of the divinity, compels him to complain, with Xenophanes of old, that mortals make their gods in the form of themselves. Science with its demand for proof, a demand which is ever absolute, is just as deadly to the vain fancies of dogmatic theology as it has proved itself to the flights of philosophy; and unless theology and philosophy can comply with this demand, one may well liken each of them to the child who attempts to grasp the moon.

Now this demand for proof has twice been met. Once

the deepest scorn. Thus scholastic theology, unable to meet the demands of science, is going to the wall.

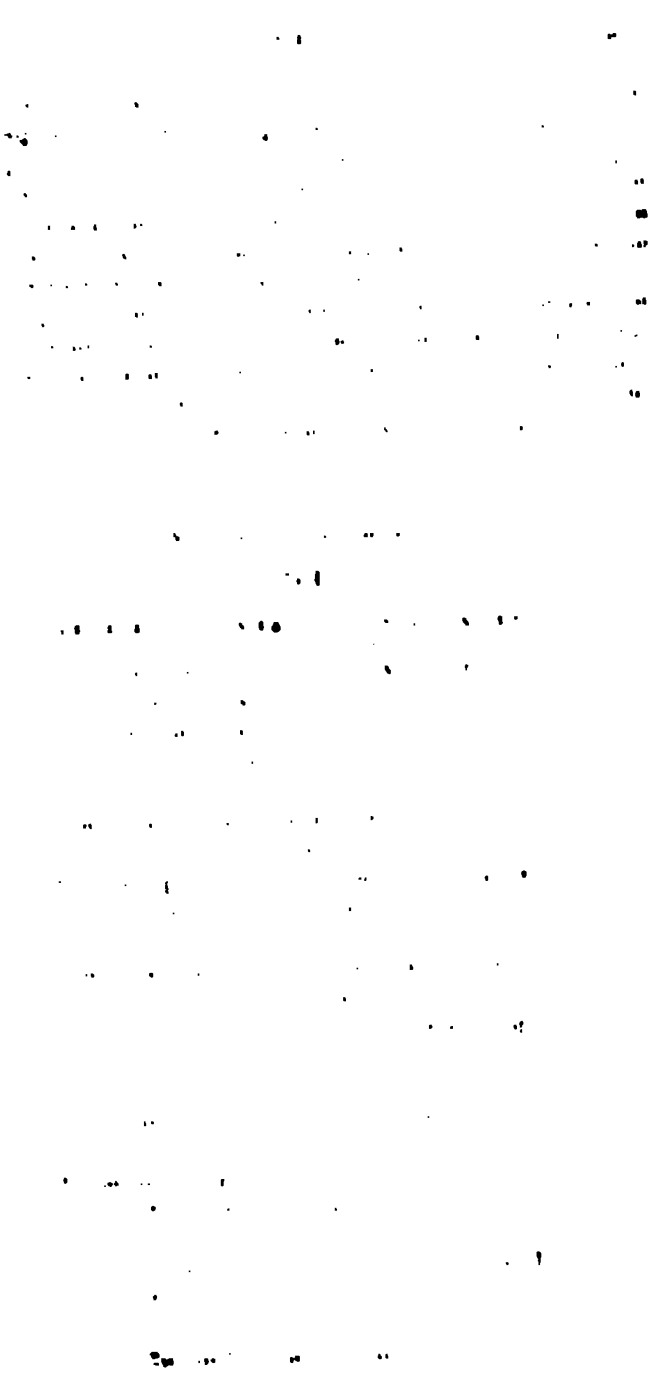
Again I repeat that this all comes about because men have regarded the proofs which Jesus gave of the truth of his philosophy, as proofs of his divinity and not as evidences of Science. If we can disentangle our thought from the misty haze in which the Greek and Alexandrian philosophy has enveloped the teaching of the Master, if we can pierce through the clouds of superstition and credulity which subsequent teachers and theologians have gathered around his most mighty life, we shall see that the proofs and the only proofs which he gave of the truth of his philosophy were the healing works that he accomplished. John the Baptist was a doubter, and this is the answer that he sent to John: "Go and shew John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he, whosoever shall not be offended in me." The Pharisees were doubters, and this is his answer to the Pharisees: "That ye may know that the Son of man hath power upon earth to forgive sins (he said unto the sick of the palsy), I say unto thee, Arise, and take up thy couch, and go into thine house." And immediately the one who was sick of the palsy rose up before them. The very disciples were doubters, and this is his answer to the disciples: "The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.

Moreover, the fact that he knew his philosophy to be Science, and capable of proof, is evidenced. by his words: "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." The further fact that he knew his philosophy would have little or no lasting effect unless accompanied by proof, is revealed by his insistence that his disciples should heal the sick. Matthew relates that "when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease;" and his command was, "Heal

in Boston, have been healed through Christian Science, and if one were to ask them by what means they were cured, they would reply that it was the teaching of Jesus, as explained by Mrs. Eddy in Science and Health. Because this statement seems transcendental the world doubts the efficacy of the cures, or if compelled to admit—as it is compelled to admit at the present date that Christian Science heals the sick, it would attribute the healing to every sort of force rather than the power of Almighty God; just as the Pharisees in Jesus' day claimed that he cured by Beelzebub, the chief of the devils.

All the ills mentioned in the Gospels have been healed by Christian Science; and not these ills alone, but every kind of sickness or disease that mortals have invented since that time, and this healing has been done in spite of the fact that there are many who are "offended" with Christian Science. Moreover, those who have performed these healing works claim,—and surely they ought to know more than their calumniators, even as Jesus ought to be accredited with knowing more of how he wrought his cures than the unbelieving Pharisees,—these believers claim that the healing has been accomplished not by mesmerism, not by hypnotism, not by mental suggestion, but by the power of Almighty God, as taught and practised by Jesus of Nazareth. Now can it be urged scientifically, as proof of the falsity of this claim, that the healers have not yet raised the dead, walked on the water, or fed five thousand with a few loaves and fishes? As well might one claim that Isaac Newton was mistaken in his law of gravitation because he could not at the time of his discovery prove all the wonderful developments which have since come through the recognition of that law. We must remember also that Jesus himself was at one time greatly embarrassed by the enemy of unbelief, although he lived in an age of credulity and belief in miracles, while Christian Science performs its cures in an age where the spiritual seems engulfed in materialism. In Mark's Gospel we read, "And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them. And he marveled because of their unbelief."

The summary of the whole matter is, that if Christian Science heals,—and there is absolute proof that it does,—if the "mighty works" which it performs are the result of



CALLED OF GOD.

FRANCES MACK MANN.

ONE of the most important lessons taught by Paul to his beloved Timothy was that every man is called of God to eternal life, and that the attainment of this knowledge constitutes his individual work. The call to the Adam man was, is, and ever will be, "Have you overcome a personal sense of life as in matter by the spiritual perception of Life as God?" This call of Truth is heard by each one when the call of the world ceases to hold his attention. It is impossible to heed both voices at the same time. When the call of Truth becomes paramount, its first effect on the individual is that it leads him to self-examination. If this is followed up by obedience to Truth, there comes a great love for Truth, and a sincere desire to help his fellow-man.

Jesus said, "Blessed are they that mourn: for they shall be comforted." He knew that those who are sorrowful already feel the instability of worldly things, and are beginning to listen to the promise of immortality. The Christians at Corinth were told that few who were wise in worldly knowledge heard this call to eternal life, for they regarded as foolishness the unseen verities. "It is written," said Paul, quoting the prophets, who centuries before his time had warned the Hebrews in these words, "I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent." Few of might and influence in worldly affairs hear this call to eternal life, for they believe in the power of materiality, the god of this world. Few of the self-styled great ones hear this call to eternal life, for they are satisfied with the pomp and splendors of this world. When, on the last day of the feast, Jesus stood in the temple at Jerusalem and gave the inspired teaching concerning the Spirit which all that believed on him should receive, the question was asked in derision, "Have any of the rulers or of the Pharisees believed on him?" No, not one.

Paul says, "None of us liveth to himself, and no man dieth to himself." As this spiritual fact is discerned, men recognize the fact that they have a special life-work to perform. This thought governs their action, while days,

that Light. To him there is one great First Cause,—the one Life. Transported by this thought, he becomes causative to his less spiritually minded companions, by a selfless, omniactive reflection of this one Life. Truth is his goal; justice his practice; he sees Principle apart from person; he is unmoved by either praise or insult; he receives ill will and returns good will; he is one with God, who supplies him with strength from the inexhaustible source, divine Love. Even as the north star guides the traveler by land and by sea, so the spiritual leader guides his followers from pleasure and pain up to God.

When Abraham heard the call, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee," he came out of the land of the Chaldeans and sought a new home where he could worship the true God. "Put away," said Joshua, "the gods which your fathers served on the other side of the flood." He also said, "Thus saith the Lord God of Israel, . . . I took your father Abraham from the other side of the flood." The migration from Ur was a religious one, for we learn that Abraham was called to break from the open idolatry of the world at that time, to throw off the chains of custom and to release himself from the thraldom of early associations. Abraham rediscovered the great normal idea of worship by means of the spiritual conception of the one Life, the eternal Life, without the aid of figure or symbol. This teaching has descended through the Jewish and Christian prophets, until to-day there is verified in Christian Science the promise made to Abraham, that, because of his "faith in the divine Life and in the eternal Principle of being" (Science and Health, p. 579), in him should "all the nations of the earth be blessed."

The little band of Hebrews led out by Abraham were faithfully taught the one omnipotent God, and we read that seven hundred years later their descendants had become a great people, and had again fallen under the bondage of idolatrous surroundings. Moses, who had been wonderfully prepared by his previous life for this high mission, was called from "the burning bush" by the declaration, "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." This declaration expressed not only the eternal self-existence of the one Life, but continuously linked together for these seven hundred years Abraham, Isaac, and

in the tabernacle when called of God. He heard, obeyed, and began to lead his people to eternal life. It is written that his words were treasured up and that Shiloh became the resort of those who came to hear him. According to Smith's Bible Dictionary this spiritually minded child became the instrument whereby not only was a reform effected in the priestly order, but the office of the prophets was raised to one of great importance. He was the founder of the first institution for educational and religious instruction, and in this "school of the prophets" at Ramah was taught the idea of one eternal Life,—God,—and the expected Messiah; and from that time until Jesus came to earth there was always a prophet in Israel. Surely through Samuel have all the nations of the earth been blessed!

David is a striking example of the students who were trained in this "school of the prophets." It is written in Samuel, "So David fled, and escaped, and came to Samuel at Ramah." The beautiful story of David's having been called of God from the midst of his brethren is familiar to us all; how Samuel anointed him as a leader and how David was made king by the united voice of the people after manifold trials. In his last song he has summed up a striking union of the ideal of a just ruler which he had placed before him and the difficulties of realizing it: "The Spirit of the Lord spake by me, and his word was in my tongue. . . . He that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain." The songs of spiritual joy and gratitude which David sang have blessed us and enabled all the nations of the earth better to "lay hold on eternal life." David pointed on to Christ Jesus, who was to come one thousand years later, in these words: "He shall have dominion also from sea to sea, and from the river unto the ends of the earth."

Jesus, the immaculate, was called to be a leader of the people from the first concept in the Hebrew mind of omnipotent God. He said, "I proceeded forth and came from God; neither came I of myself, but he sent me." His first recorded words were, "I must be about my Father's business." Isaiah had prophesied of the Christ, "Behold, I have given him for a witness to the people, a leader and

taught us the same lesson in her "Miscellaneous Writings," and given us her songs of praise which fill our churches and our homes with spiritual joy. Through her obedience to God's commands she has proved to us the practicability of the words and works of Jesus, the perfect Christian Scientist, and like Jesus she has set us an example of loving her enemies,—those who despitefully use her and persecute her.

There is one Leader in Christian Science, and one revelation for all time recorded in "Science and Health with Key to the Scriptures." Both the Leader and the revelation call us to "lay hold on eternal life,"—to look inward and overcome envy, malice, and revenge; to look outward and pattern our lives after the perfect example of Jesus of Nazareth; and to look upward to the everlasting God and Father. Bernard wrote: "Good works are the way to the kingdom, not the cause of entering the kingdom." The right concept of God, the infinite Life, Truth, Love, brings to Christian Scientists that unity of thought and action which was characteristic of the primitive Church.

[Written for the *Journal.*]

"TEACH ME TO LOVE."

LOUISE KNIGHT WHEATLEY.

THERE was a time when in my daily prayer
I asked for all the things I deemed most fair,
And necessary to my life,—success,
Riches, of course, and ease, and happiness;
A host of friends, a home without alloy;
A primrose path of luxury and joy,
Social distinction, and enough of fame
To leave behind a well-remembered name.

Ambition ruled my life. I longed to do
Great things, that all my little world might view
And whisper, "Wonderful!"
Ah, patient God,
How blind we are, until Thy shepherd's rod
Of tender chastening gently leads us on
To better things! To-day I have but one
Petition, Lord—Teach me to love. Indeed,

THE BRAZEN SERPENT.

RICHARD P. VERRALL.

IN studying the Bible narrative of the journeyings of the children of Israel, one cannot fail to be astonished at the chronic disobedience of this rebellious race. No people ever received such numerous and striking proofs of God's protecting care, yet we find them continually murmuring over some imaginary wrong. In the 21st chapter of Numbers it is recorded that King Arad the Canaanite, having heard that the children of Israel were coming by the way, sent and fought against them, and took some of them prisoners. "And Israel vowed a vow unto the Lord, . . . And the Lord hearkened to the voice of Israel, and delivered up the Canaanites; and they utterly destroyed them and their cities." Shortly after this victory had been won a reaction or mental chemicalization set in, and we read that "the soul of the people was much discouraged because of the way. And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water" here.

As a consequence of their distrust and ingratitude there came a visitation of fiery serpents which "bit the people; and much people of Israel died." After a period of severe physical suffering, according to their usual custom the people came to themselves, and having acknowledged their error, asked Moses to pray to the Lord to deliver them from their punishment. Then the Lord commanded Moses to make "a fiery serpent, and set it upon a pole: . . . and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived."

Whence came the healing virtue to this serpent of brass? Could an image set upon a pole have any influence in healing disease? The first commandment of the Mosaic law forbade the Hebrew people to make unto themselves "any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth." Had not Aaron been publicly rebuked for making an image in the form of a golden calf? Surely they must have argued that Moses was in the wrong, for was he not leading the people back into the forbidden

awakened a sense of their own dereliction and humbled their pride. This changed point of view brought them within the range of that omnipotent force which, in the words of the psalmist, "healeth all thy diseases" and "forgiveth all thine iniquities." Thus they were restored scientifically to their right state of mind, and once more reflected the likeness of their heavenly Father. Those who did not understand the true meaning of the fiery serpent naturally assumed that it possessed some supernatural healing power. So prevalent was this belief that when King Hezekiah came to the throne, some eight hundred years later, we are told that "he did that which was right in the sight of the Lord. . . . and brake in pieces the brazen serpent that Moses had made: for unto those days the children of Israel did burn incense to it." The tendency to lose sight of cause in effect is an evidence of idolatry by no means peculiar to the children of Israel. Dr. Smith declares that "the passion for relics has prevailed even against the history of the Bible. The Church of St. Ambrose, at Milan, has boasted for centuries of possessing the brazen serpent which Moses set up in the wilderness."

The obvious parallelism of the Scriptural account of the brazen serpent and the culminating tragedy of Jesus' earthly life is specifically referred to in the following instance: In his effort to make clear to Nicodemus, a ruler of the Jews, that he was the Messiah, Jesus said, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life." Is it not a strange travesty on human nature that the history of the brazen serpent is even now repeating itself? The same mistake which the Hebrews made in worshiping the image of the serpent in the wilderness is again being repeated in the present tendency to exalt and rely upon the personality, instead of the Christ-principle which Jesus came to reveal. His mission was to teach the world that life is not in matter, but in divine Mind. He permitted his enemies to crucify his mortal body in order that he might show the immortality of his real being, thereby rending the fleshly veil which hid from view the true temple or body. (See Science and Health, pp. 333, 334.)

Christian Scientists have been taught to worship the Father not materially, but "in spirit and in truth." They

THE REAL AND THE UNREAL.

WILLARD S. MATTOX.

KNOWLEDGE of what constitutes reality is a primary essential in all metaphysical study. Every system of religion and philosophy has attempted to define reality. When we understand what is real, we know what is unreal, and we can no longer be deceived by a false claim to reality. Salvation depends upon a knowledge of what is real and what is not real. Jesus performed acts which seemed wonderful to the ignorant and unspiritual. What he did was based upon a knowledge of the difference between the real and the unreal. Life meant vastly more to him than it did to the materialist, whose concept of God was material, who lived for matter, and believed that he lived by it. Christ Jesus had experiences which could not possibly come to his less spiritual followers, hence his lofty isolation and their failure to understand him. His healings were possible because he saw clearly the difference between the real and the unreal. The same clear spiritual vision heals to-day, and the mission of Christian Science is to restore such spiritual vision.

If the doctrines of Christian Science were to be reduced to the form of a syllogism, they would appear somewhat like this: *First premise:* "There is one God." *Second premise:* "God is Spirit;" infinite, individual being; the only creator of all that is. *Conclusion:* All that is, all that has genuine being, is like God, like Spirit. Nothing exists which is unlike or contrary to this great First Cause.

It will be observed that, theologically speaking, there is nothing unique about Mrs. Eddy's premises. They are Scriptural, and are the same premises which lie, in theory at least, at the base of all Christian creeds. The only difference between Christian Scientists and other orthodox Christians seems to be that Christian Scientists do not hesitate to adopt the conclusion which inevitably follows their Scriptural premises, while other religionists seek to avoid the results of an inexorable logic. One writer has very well said, "We must never forget that a complete conclusion is just as binding as the premises from which we reason; and, no matter how daring it appears, we should never falter before that conclusion."

Paul that "to be carnally minded is death; but to be spiritually minded is life and peace." According to this view, the real life of man is not made up of sense perceptions, but of spiritual concepts of being, or a spiritualized outlook upon creation, as well as a spiritualized introspection.

Christian Science does not deny that the experiences of human existence are real enough to mortal belief. It does not deny that a man who is cold can change that sensation to one of warmth, by approaching a fire; that a man who believes in the fatality of disease may suffer the usual consequences of that belief. What it does affirm is this: Given another view-point, namely, the divine, and all of these experiences, including the elaborate network of asserted laws by means of which these experiences are induced, will disappear, just as all of the intricate details of our sleeping existence cease to be, cease to have even an appearence of reality, the moment we come out of that state of consciousness in which they seemed real, natural, and orderly. Science attaches the term "reality" only to that which is spiritual and eternal.

Even the materialist who contends so persistently for the reality of our sense perceptions, knows that our material experiences are not reliable or trustworthy. We see a mirage. The distant city looks substantial enough, real enough, and we see it with the same eyes that inform us of the reality of a cancer or a shortened limb or a dead body. There is an explanation for the sense testimony in the case of the mirage, and the material philosopher does not hesitate to admit that what he sees does not actually exist,—that it is unreal, unsubstantial; but there is the experience, just the same. It is difficult to understand why our thinkers cannot take the next step with Christian Science, and admit the uncertain, illusive, and unreal nature of all material experiences, and seek to become acquainted with the things of God.

Christian Science contends for the reality of experience, but not for the reality of evil experience,—of sin, insanity, depravity, pain, disease, and death. The very nature of our human experiences proves them to be underived from God, who is admitted to be the only creator, hence our conclusion as to their unreality or mythical existence. Jesus performed his cures on this basis, and to-day the healing in Christian Science is found to be

sense of supply was not confined to the limits of a cruse of oil or a handful of meal, and who saw the bare hillside full of horsemen and chariots.

Christian Scientists believe that what Jesus knew was definite, precise, and orderly, and that his acts were not by way of what one writer calls "spasmodic empiricism," nor yet because of a special divine endowment, but that they were according to law and divinely natural. We believe that what he knew about God and His government of the universe was very different from the common outlook on life; hence his so-called miracles. We believe that what Jesus knew and practised may be known and practised to-day; that the value and comfort of his matchless career exist not in any sentimental attachment that career may create in the minds of his followers, but rather in the example he gave of the ability of something to overcome the disease and sin and discord of the world. He said, "I am the way," and a "way" is a means of progression, that by which we progress. If Christ is "the way," it must be because the Master's experiences can be repeated; and his experiences will be repeated when the same Mind is in us "which was also in Christ Jesus."

[Written for the *Journal.*]

"GOD NEVER FAILED ME YET."

GERTRUDE RING HOMANS.

"God never failed me yet!" she said, and peace
Shone from the aged eyes undimmed and clear.
Widowed, with nine young appetites to feed,
I knew she sought His aid in every need
And supplemented prayer with doughty deed.
Respected and beloved, her whole career
Daily declared, "God never failed me yet!"

She left no dower of gold or lands to me
When the brave feet fared forth by unseen ways;
But her rich legacy of trust and cheer
Grows greater with the passing of each year.
And I, who listen with the heart, can hear
The memory music of that perfect praise,
"God never failed me yet!"

imperative. Having done this, I have heard many exclaim, "How scientific!" while without the tablet there would be nothing to call forth such an exclamation, proving that it is indeed just this description, the literary side only, that has appealed to the beholder as being scientific. In the hallway of the building are two other decorations, by Puvis de Chavannes, vaguely interesting in their subjects, but taking their place in the harmony of the whole with a compelling restfulness. It is this harmony of the whole, not the desire to assert himself or to create a sensation, that has been the artist's first consideration. With high-minded humility, noble in its spacings as the architecture itself, the big, soft, blue-toned decorations take their place harmoniously behind, not before, the yellow marble. In these structural qualities they are as scientific as any paintings that have decorated our walls since the first flowering of Christian art.

This first Christian art was slow to find its foothold, slow in evolving into a definite art movement. It is not until the fifteenth and sixteenth centuries that we find it in its full bloom, soon like the early healing to decline. In the Tuscan and Venetian schools of this period we find an art which is Christian not only in that the subjects are chosen from Biblical history instead of representing pagan gods and goddesses, but into the very sinews of the line, the very gestures of the figures, the harmony of color and tenderness of modeling, was wrought the new love, the motherhood quality of God, the gentleness, the peace, the love that protects and destroys not. In the photographic sense of drawing there was hardly a Greek who could not have surpassed Fra Angelico, but the spiritual qualities he brought out in those exquisite paintings on the walls of San Marco were to the world a new tongue; and the point upon which I wish to insist is this, that though we were ignorant of the subject, we would still feel these qualities. The work of the Greek we would admire; of Fra Angelico, love. When I first saw the decorations of Giotto I was an agnostic. I did not follow the story part with definite interest; but they, and work akin to them, kept alive in my heart the longing for better, purer, and nobler things than the world and its pleasures could furnish.

To-day, whether professed followers of Christ or not, the great body of the people are essentially Christian, in

UPROOTING.

AVIS LOBDELL.

TO the novice in Christian Science the question frequently comes, "Why do I have so much to meet that I never noticed before?" and sometimes the query is accompanied by the statement that it was really easier in the old way. It was once my duty to care for a lawn. It seemed in good condition—looked as well as most in the block; so I gave it the usual care and was very well satisfied. One day, however, it became apparent to me that several bunches of coarse grass were also thriving lustily under my care. But what was the use of bothering to dig them up. Frequent mowing kept them from showing very much, and as some of the neighbors had a much larger crop my few could be left undisturbed. Yet, after once seeing that alien grass, it was hard to ignore it. It seemed to grow so quickly after each cutting; and try as I would, I could no longer look at the lawn without seeing the intruder. What a mistake to suppose that to ignore the grass would keep it from growing and marring the lawn. It must be uprooted. This decision reached, I rushed pell-mell at the task and began pulling; but not with the expected result. Something more was needed, for of myself I was not able to remove the grass. A neighbor, seeing my ineffectual effort, realized my need and supplied me with an implement which enabled me to do the work in the right way.

The big grass was soon gone, but the sward was not as clean as I had anticipated. In doing the work it had been necessary to look more closely at the lawn, and to my astonishment I found a large number of weeds in it. Was it worth while to remove them? They certainly had not shown before, or I should have seen them; so what harm did they do? Furthermore, it was rather discouraging to find a lawn full of weeds when I had just pulled out all that had seemed to disfigure it. Still, most of them seemed small, and it would not be much trouble to remove a few at least. Their smallness, though, did not make them easy to pull; often they had to be separated from the clover with great care, and it required time and patience. The amount of damage they

The experience of the average student in Christian Science is not unlike mine with the lawn. He may be very well content with his life, and not realize the need of change, until some glaringly inharmonious condition becomes apparent to him and he seeks to remove it. When he turns to Christian Science he is given that wonderful book, Science and Health, and with its aid he starts to work. At first his whole thought is upon the removal of the one discord of which he has become conscious. He probably believes that when this is gone his work will be finished; and very well pleased with himself for having turned to Science, he is delighted at the prospect of rest and reward for well doing. It is with considerable astonishment, then, that he discovers himself possessed of various other undesirable conditions of thought. He had never noticed them before, and cannot understand why they should all appear just when he has found this wonderful truth that is going to make his life so easy. He does not yet realize that it is this same truth which is turning his gaze within, upon self, and showing him that he must root out all that is unlike God, good.

Probably the discordant conditions had always been in the student's life, only he had accepted them as inevitable, holding them to be due to disposition, surroundings, financial standing, inherited conditions, etc., and he had become accustomed to them as a part of his existence. Not until his thought is turned in the right direction does he really become aware of the horde of errors in his life, and realize that they can and must be destroyed. Then the temptation may come to feel that it is easier in the old way; that all these errors never had to be met there—that this new way of living is such a struggle. If he is in earnest, however, he will work on in the way he has started, and the sense of struggle will be gone; for, inasmuch as the work of yesterday brings freedom and harmony for to-day, he will realize the importance of removing even the least of the errors, and soon learn that only as he is faithful over the little problems will the big ones cease to exist for him.

It may be that some old ways may seem almost too good to part with, or conditions may appear for which there seems to be no cause, but upon closer examination of self, the root will be found away off in some sense

BEING ANGRY WITH THE FAULTS OF OTHERS.

REV. CHARLES D. REYNOLDS.

A WISE proverb says, "Answer not a fool according to his folly, lest thou also be like unto him;" and in Psalms we read that those who shall abide in God's tabernacle, God's holy hill, are those who backbite not with the tongue, nor take up a reproach against a neighbor. The apostle James writes, "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body;" and again, "Let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh not the righteousness of God."

In the whole category of human weaknesses there is no folly which is more absurd than the frequency with which men become offended and angry with each other's faults. The category of crime and woe has been tremendously augmented by this method of adding fuel to the flames. Evil is indeed shocking enough in its myriad manifestations, but its hideousness is only intensified by the mistaken method of giving way to irritability. Nothing touches or brings to the surface more quickly the latent animal propensities in human nature,—anger, hatred, malice, revenge,—than this; and in nothing does Christian Science throw clearer light than in its explanation of why this is so, and how to correct this evil habit.

It is a self-condemning parody upon our highest human sense of things that it should seem right and justifiable at times to show anger, but in Science it is made clear that evil will not destroy evil, and that anger is a human quality, not the manifestation of God. The divine attribute which destroys sin and heals the sinner is love. This love has no element of anger or hate, it is compassion and compassionate only. Anger fastens on to the error, and instead of reducing it to nothingness, it seems to magnify it, by giving it reality and power. Let those who are tempted sometimes to boast of the indignation they have felt at the sins and follies of others, examine themselves. Until they have eradicated this evil from their own lives, they cannot help their neighbor. It is foolish to attempt to correct the mistakes of others until we have learned the right method

the patient from a mesmeric or dormant mental condition. If we sincerely desire to stand in God's holy hill, make His tabernacle of holy thought our abode, we shall constantly endeavor to overcome the temptation to undertake to help others to be pure and gentle by turning upon them the sword of severity and condemnation. The temptation to yield to "a sense of the odiousness of sin" (Science and Health, p. 366) is weakness, and needs to be uncovered and resisted. And this accords with what the record says of Jesus the Christ, "who, when he was reviled, reviled not again."

From impatience to scorn, from scorn to anger, from anger to hate, the steps are easy. When we have been so far regenerated that we love every individual on earth so that no weaknesses of others are able to provoke us to censure, then we shall maintain the same temper towards all alike, we shall feel and act towards those whom we esteem great sinners in just the same loving, kind way as we do towards those whom we call our best friends, and whom we are constantly striving to free and make happy. The impersonal Word of God is kindness itself, and if sweetly and dispassionately spoken, it gives the best and only rebuke necessary in the great majority of cases, no matter what the type of error to be corrected. The expression of this Word of God will, moreover, save us from appearing to be busybodies in other men's matters.

CLERK OF THE MOTHER CHURCH.

Correspondence relating to membership with The Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.D., Clerk, Falmouth, Norway, and St. Paul Streets, Boston.

CHURCH TREASURER.

Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

terested did I become with the initial remarks of the speaker, that I forgot to take notes, as I had been wont to do under such circumstances. As the discourse continued, I could feel a change going on within me, and when the lecture was concluded I hastened to greet several Scientists, and they naturally manifested much surprise when I announced that the effort was the greatest I had been privileged to listen to. It not only appeared strange to my friends in Science that I should be so suddenly turned in thought, but my associates in the other churches were moved with astonishment as the news went out that I had declared in favor of Christian Science both privately and through the columns of a newspaper. It is needless to say that my criticism of the lecture was exactly the opposite of what had been anticipated by me, and while it was a feeble attempt to disclose what had been said, still it was my honest opinion and was deemed of enough importance to be reproduced in full in this periodical. I immediately purchased a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and began its perusal. When I read the wonderful sentence which opens the Preface, I was convinced that I had discovered a lasting treasure, a storehouse from which had come the good that had been accepted by me the evening before.

It is true that I have only begun to lisp in Science, but I know I shall grow, and that some day I shall be able to look deeper into the teachings which are giving real salvation to men, women, and little children everywhere. Thus far an arch-selfishness, an ugly disposition, an inclination toward greed and a hardness of heart, together with fleshly ills, which were mine when the sun of Christian Science first shone down upon me, have been largely overcome, and those about me are marveling at my changed condition. The greatest good that has been bestowed is the spiritual uplift, which is constantly working great wonders. A year ago I had only a conventional use for the Bible. To-day I would rather study it than any other book, and my friends know that much of my time is daily given to it and to Science and Health, the book which is surely converting the world to the real Christ-teaching. I have been called upon to make some seemingly hard sacrifices for this truth, but I am confident I cannot fail; that I can in no wise lose whatever reward I deserve.

every emergency in our daily lives. It would take too long to enumerate all the difficulties which have been overcome through the help of this most practical religion. Christian Science has changed my life, which had often seemed hard to bear. It has not always changed outward conditions immediately, nor prevented difficulties from coming up, but it has so completely changed my thought about these conditions that I have always been able to pass through the fire unharmed, and have found myself farther advanced and better able to help others.

In the spring of 1906 we had a great proof of the literal fulfilment of God's promises, as given in the Bible. I see now that these promises have always been there, but the fulfilment could not have been seen by us without the understanding of the spiritual meaning of the Bible which we have gained through its wondrous "Key," Science and Health. My little boy, aged nine, was playing one afternoon with two other boys on the terrace before the house of a friend. The front of the house has a flight of stone steps, and two large vases on pedestals at the right and left of the terrace. One of the boys, older than the other two, climbed into one of the vases, whilst the smaller boy hid himself in the other. My boy was watching them from the terrace, when the vase which held the larger boy broke off the pedestal. The boy jumped off, and in so doing made a movement which hurled the copper vase, weighing four hundred pounds, on my boy (I relate this as it has been told to me by several eye-witnesses and by the children). My boy screamed and then fainted. The other boy, who in his fright had run down the steps, came back and rolled the vase off my child, and as it bounded down the stone steps, every one of them was broken.

The noise brought out neighbors and a surgeon who lived close by, also the owner of the house, and I was sent for. My boy told me later, that when the vase felled him and remained on his leg, he thought it had been cut off, but, although to appearance he fainted, he repeated the Lord's Prayer and the scientific statement of being (Science and Health, p. 468) about fifty times, as he thought, till he knew he was safe. So safe did he feel that when the vase was rolled off him he wished to rush home. The doctor, however, cut off the boot and gave first aid, then the boy was brought into the house. I worked to realize Life

of complications. We used no medicines, and only such wrappings on the wounds as cleanliness and comfort required. After five days the child was down-stairs, and all the time he had no fever or pain, but slept and ate well.

The promise in the Psalms was fulfilled, "He keepeth all his bones: not one of them is broken." After a fortnight the foot was normal but for a scar, although the leg remained drawn up at the knee, so that he had to creep instead of walk. Again fear had crept in, though I did not then see it as such. One afternoon we worked together over the Lesson, and in the evening, much depressed, I went to the Wednesday meeting. My eyes fell on the words over the door, "Divine Love always has met and always will meet every human need" (Science and Health, p. 494), and I took courage. After the meeting I went up to a lady who had often helped me through her testimonies, and told her that I was troubled, as my boy's leg was drawn up and seemingly stiffened in the joint. She answered me directly with a strong assurance in the truth, and as I went home I kept repeating her words. I found the child peacefully asleep, and I audibly declared the same truth. The first thing the child said to me the next morning was, "Mamma, this leg is as long as the other; I can stretch it!" Can all the persecution, all the trials which our beloved Leader has so bravely borne for us, make such healing void?

When those who were present when the accident happened saw the child going to school after three weeks, and none the worse for what had happened, they said, "That vase never fell on him, for had it fallen on a man's leg it would have crushed it to bits;" but this I know, that four workmen were required to lift the vase to its former place, and yet a boy of twelve had rolled it off my son's leg. In love and gratitude I say, "Glory be to God, most high and nigh!"

Ernestine Hadkinson, West Hampstead, London, N. W., England.

CHRISTIAN SCIENCE came to me in the darkest hour of my life, my wife having just passed away, leaving me a year-old babe to care for. I was weighed down with lung and stomach trouble, and with the expectation of soon joining my companion, who had succumbed to the same diseases. I have no doubt that my expectations would

it as formerly. I have lost the old fear, and am able to trust God and to look to Him for everything. It is very pleasing to think that now I need never worry again, and that discouragements are impossible when I have divine Love to protect me. I have learned to love and not hate, and that I need have no evil thought of anything. I have been made happy, and I am becoming more and more so each day. I wish to express my deep thankfulness to God, and my gratitude to Mrs. Eddy, who has opened up the way for all mankind in this healing religion, Christian Science.—*Charles S. Le Sure, Urbana, Ill.*

LITTLE did I know when I called for physical help in Christian Science, what divine Love had in store for me. My thoughts go back to childhood days, when my mother was an invalid,—having serious lung trouble, as did also a brother, the family physician calling it hereditary in our family. After the physician could do no more to relieve them, and change of climate failed, they passed from us. Later I made a change of climate to avoid that dreaded disease, and came to South Dakota, but found only temporary relief. My fear was so great that I was afraid even to drink cold water, as though it was some deadly poison; and the disease would change from one form to another, until I was unable to attend to business.

After *materia medica* had failed to bring relief, Christian Science was brought to my attention. A very kind friend asked me the second time to call for help, and told me how much it had helped her. Not having the faintest idea what Christian Science was, yet never questioning, but with a longing to be well, I called for the help of a Christian Science practitioner, and was healed of an alarming condition in a short time. I did not realize that it was anything more than physical healing which I would receive when I asked for help, but it gave me a great spiritual uplift to perceive the deep things of God. I know that Christian Science saved my life from that most dreaded disease, and restored me to health and peace.

I went home to my boarding-place late one evening, and poured, as I supposed, a cup of coffee from the coffee-pot and drank it. I noticed that it had a peculiar taste, and I realized that I had taken something that was very strong. I went to my room, and the thought came to me

I also took quantities of stimulants to enable me to keep at work, although the reaction from this would leave me weak and helpless for months. Finally I was almost wholly an invalid.

This was my condition when on Aug. 8, 1907, I began to read "Science and Health with Key to the Scriptures," and to take treatment. I received some benefit from the first, but was unable to see the healing truth until six months later, when the thought that God is the Life of man dawned upon me with wonderful effect, and I found my freedom. Since then I have been able to work harder without ill effects, than for seventeen years, and I have gained in strength and weight. I was addicted to the use of tobacco and profanity, but after three treatments in Christian Science these habits left me. This passage from Science and Health (p. 377) has helped to lift my thought from matter as reality: "Without the human belief, any circumstance is of itself powerless to produce suffering." I am very grateful for the wonderful physical healing, but more grateful for the spiritual uplift that has come to me through the study of Science and Health and the Lesson-Sermons, and the faithful work done for me.

C. S. Harris, Long Beach, Cal.

ABOUT seven years ago I was stricken with a very acute attack of stomach trouble, for which I immediately placed myself under the care of the best doctors. My suffering at that time was terrible, and medicine seemed to do me no good. From the early stage of the disease up to a year ago I had five different doctors, besides trying many medicines that were recommended to me. The last doctor I consulted gave me a very careful examination, then said that nothing could be done but to go through an operation, and he could not promise that even then I would be cured. He said it was a case of malignant disease of the stomach. The torture of this examination I cannot describe, and I knew that my relatives, friends, and neighbors expected I would pass on in the near future from this disease.

Christian Science was then brought to my notice, and a practitioner recommended to me. I had not been able to eat or sleep with any comfort for months, but after taking one present treatment I was told by the practitioner

from my consciousness every sinful thought and motive, and how to love not only my neighbor, but my enemy, as myself.

I am learning to know God—not as a vague abstraction, but as a vital reality, an ever-present help, whose guidance, as immutable, unerring Principle, I can be conscious of every hour of every day. My gratitude is greater than I can ever express in words—may my deeds attest it!

Maud Warner McCormick, Indianapolis, Ind.

I WOULD like to express my gratitude for Christian Science. When I first tried it, I was alone in Philadelphia, discouraged and miserable, but my strong desire was to know the truth. I knew there was something in Christianity, for I had felt its comforting, uplifting power, and I sought in various denominational churches for an explanation of the power, but none could answer my questioning. I then sought an explanation in the Bible, but could see only mystery and confusion. Even St. Paul's writings were foolishness to me; so I turned to nature, looking into its deepest parts, for I loved its wildest glens, and could watch for hours its strange and beautiful phenomena. I knew where to find its choicest objects, but when I tried to find God my heart sank within me. I could see no God anywhere, as evil seemed to me to overpower good at every turn; so I sank deep into atheism. I did not want to be an infidel, but I could see nothing else to do. The awful hopelessness and despair of such a belief settled on me; the more I studied, the deeper seemed the gloom and melancholy, till it was almost unbearable. How I prayed that if there was a God He would speak to me; but no answer seemed to come. I was fast becoming a prey to sin, which was undermining both health and manhood, and although I tried to give it up, I could not.

One Sunday morning I stepped into the Christian Science church, just to hear their views. They were busy with the Lesson-Sermon, and when I heard the words from the Christian Science text-book I was spellbound. I had never heard anything so beautiful before; it was peace to my troubled mind, and I thought there might be a chance for me yet to be lifted out of my misery. I attended the Wednesday evening meeting, and was again surprised when I heard that what they believed could be proven. I de-

[illegible]

trical treatment was given, also took massage and osteopathic treatment. My case was finally placed in the hands of an Indianapolis specialist, who upon consultation with another specialist in the same city diagnosed my case as a serious affection of the eyes, with its accompanying heart trouble, also disease of the lungs and bowels. My eyes were in such a weakened condition that for ten years I had been unable to read at night, even with the aid of glasses, and for two years could read but ten minutes a day. The doctors pronounced my case hopeless, one of them telling a member of my family that my death might be expected at any moment.

About this time a friend who is not a Scientist suggested that I give Christian Science a trial. I had bitterly antagonized what I thought Christian Science to be, believing that only the most ignorant people ever took it up; but realizing that my case was hopeless from the standpoint of *materia medica,* and having just enough faith in Christian Science to try it, I began taking treatment of a practitioner in the fall of 1905. To my surprise I found that Christian Science is the gospel of Christ Jesus in its entirety. I soon learned that I must give up my hatred for God and man if I desired peace of mind and body, but it was a ten-weeks struggle with ignorance, prejudice, and pride before the physical healing was completed. For the past two years I have had better health than at any time during my life. I am grateful for the physical healing, but that is the least part of it, for I have been greatly helped spiritually. I found that the Bible, when interpreted in the light of "Science and Health with Key to the Scriptures," contained treasures not dreamed of before. I have also had the joy of helping others, at least in some small degree.

Miss Mabel Kerlin, Franklin, Ind.

Job's friends, who held the same belief, were unable to comfort him, much less to heal him. They contended for the reality of evil and failed to reach the Christ-way of overcoming it. How pathetic are Job's words to these friends: "Ye see my casting down, and are afraid. . . . Teach me, and I will hold my tongue: and cause me to understand wherein I have erred." He did at length *understand,* and was healed.

Returning to the healing of the blind man, we ask, If he had had the material sense of sight common to mortals, would this have been one of "the works of God?" Christian Science answers with an emphatic No. It teaches that all the works of God are like God, spiritual, perfect, and indestructible; and Jesus endorsed this teaching when he said, "I am come into this world that they which see not might see; and that they which see [think they see] might be made blind." Mrs. Eddy says, "The corporeal senses can take no cognizance of spiritual reality and immortality," and she asks, "How can man, reflecting God, be dependent on material means for knowing,hearing, seeing?" Science and Health, pp. 488, 489). She also says that unless mortals give up their belief in materiality, "God will continue to be hidden from humanity, and mortals will sin without knowing that they are sinning, will lean on matter instead of Spirit, stumble with lameness, consume with disease,—all because of their blindness, their false sense concerning God and man" (*Ibid.,* p. 205). When the blind man was healed by Jesus he had a dawning sense of the truth of being and was able to parry the thrusts of the learned Pharisees because he could see where they were blind. This seeing illumined the human mentality and gave him a sense of sight which included even the so-called physical, but it was very different from the sense which originates in material belief.

It seems very clear from the foregoing that a false sense of God and man is responsible for all sin and disease; and that as God's perfect creation is discerned,—the works of God, "made manifest" in Science,—all error disappears and the blind receive their sight, mentally, morally, and physically. The Pharisees tried to fasten the belief of sin upon the man whom Jesus healed, and from the disciples' question it would seem as if they, too, were not clear on this point; hence the Master's rebuke, which turned

In a critical review of this theological contention a recent writer (Prof. Frank Hugh Foster, *American Journal of Theology,* July, 1908) argues that the necessity of such attestation by miraculous interference with the order of nature is not sustained by the Scripture narrative, and among many other facts in support of this position he cites this, that when Jesus began his ministry in Judea he was commended to the people by the testimony of John the Baptist alone, and that neither here nor in Galilee did the marvelous phenomena attending his birth seem to serve in any way favorably to introduce him to the public; and that, according to the Gospel writers, so far as authentication is concerned, all the events pertaining to his infancy might never have occurred. We are further reminded by the critic that Jesus sometimes tried to get those who were healed to say nothing to others respecting the matter, as though he did not wish his works to be regarded simply as commendations of his personality and ministry. The critic therefore claims that the argument that miracles were instituted and performed for the sole purpose of attesting Jesus' unique office and ministry, as the Messiah, and that this having been accomplished they have no further place in the divine plan or manifestation, finds no support in the gospels. The attitude of modern religious apologists, he declares, is not in harmony with but rather in marked contrast to that of the New Testament writers.

Christian Science teaches that while Jesus' works incidentally attested his wisdom and power, they were the inseparable accompaniments of Truth's apprehension; that law witnesses to phenomena no less than phenomena witness to law, and it is entirely in accord with the contention of the critics that the present unquestioning acceptance of the uniformity of law, not only by the philosophical but by all thinking people, renders it impossible for those who declare for the lawfulness of Jesus' miraculous works longer to maintain that the continuance of these works would interfere with the normal order, and that they are therefore uncalled for. The theologian's misapprehension of the purpose of spiritual healing and his indisposition even to try to demonstrate his faith in the practical way which Christ Jesus followed for himself and appointed for others, has certainly led to that present-day questioning of the credibility of the miracles as a whole which is

spiritual decadence which attends every Christian profession that is content with barrenness, and which, according to the statements of its representatives of every name, rests upon the Christian Church at large to-day.

In the whole range of progressive thought the demonstration of the effectiveness of an established law is regarded as a continuous and natural fact. The chemist who maintained that a given demonstration by Faraday has done away with all occasion for its recurrence would be laughed out of school, and the maintenance of a kindred contention by Christian teachers is rapidly being recognized as no less ridiculous. Christian Science has called the world's attention to a truth which is fast becoming axiomatic in its appeal, namely, that ever-present divine law is ever available, and that its manifestations are inseparable from it. Christian Science finds in the so-called miracles of Christ Jesus and his disciples a simple but all-significant expression of the unbroken unity of cause and effect in all the realm and rule of divine Love. It honors God in recognizing the continuous availability of the truth utilized by Christ Jesus for the healing of humanity's hurt. It insists that the absence of the effective faith of Christ Jesus and his early disciples is and ever has been a blight upon the Christian Church, and it has proved in ten thousand glorious instances that to-day "God will heal the sick through man, whenever man is governed by God" (Science and Health, p. 495). The inspiring philosophy of Christian Science as well as the explanation of its success is found in Mrs. Eddy's trenchant statement that "the physical healing of Christian Science results now, as in Jesus' time, from the operation of divine Principle, before which sin and disease lose their reality in human consciousness and disappear as naturally and necessarily as darkness gives place to light and sin to reformation" (*Ibid.*, Pref., p. xi.).

JOHN B. WILLIS.

THE CHRISTIAN SCIENCE JOURNAL.

and reasoning. The truths which are taught us through revelation, through spiritual discernment, and through right reasoning are neither variant nor conflicting. On the contrary, they are mutually corroborative and harmonious throughout. Religionists who decry or discourage sound and honest reasoning in religious inquiries lack an essential something in their faith in revelation and spiritual discernment, and efforts to discourage correct reasoning about religious problems have done vast injury to true religion.

There is need to remember also that careless, insincere, or sophistical reasoning in considering religious questions is capable of very great harm. Dogmatic assertions have too frequently usurped the place of careful argumentation, and it is matter for rejoicing that the purple robes in which religious dogmatism has appeared during so many centuries have been snatched from its shoulders and its arrogant scepter broken. The spirit of this age is rightly demanding that faith shall no longer have its eyes bandaged by ecclesiasticism. Appeals to superstitious credulity no longer succeed with the educated and thinking majorities; rather, they awaken suspicion and create distrust. Because of erroneous ecclesiastical methods the world is giving too little heed to-day to the authority of revelation and the value of spiritual discernment. Because of such erroneous methods men have been led, to no inconsiderable extent, to suppose that the Bible and religious faith are contradicted by correct reasoning, and in choosing between the two many are preferring to trust themselves to the guidance of reason. Every item of sound reasoning is to be welcomed which serves to show or illustrate that the Bible when correctly interpreted, and reason when correctly employed, are allies and not enemies, and Christian Science has already accomplished a work whose value to mankind is beyond estimate in thus helping to restore the essentials of Christian faith by establishing right habits of thinking.

Ecclesiasticism has sought to prove the existence of God, to justify God's ways to men, and to prove man's immortality, while recognizing God as the author of the material order which includes sin, sickness, and death. This incorrect habit of thought has proven to be a very wide and deep pitfall for many into atheism and the be-

ning, when it kills and burns and destroys, seems to be more potential than the rainbow; and venomous beasts and desolating earthquakes and tornadoes are among these vaunted evidences, as well as flowers and birds. The "argument from design" would have some very serious difficulties to deal with in considering, for example, the San Francisco earthquake and the resulting fire. At this point, I quote a few lines from an article in a current periodical which has many thousands of readers. The writer says: "Ingersoll was a great, tender-hearted man, full of kindness, full of generous impulses, full of good feeling. He saw that nature was savage, cruel, heartless, and he told the truth about it. . . . He saw in the sea the big fish eating the little ones; saw in the jungle the strong beasts killing the weak ones, saw in the air the talons of the hawk in the soft heart of the dove; and he described what he saw."

The enlightened twentieth century is demanding, and has a right to demand better proofs of the divine existence, wisdom, and goodness than can be obtained through the exploitation of matter, in any of its manifestations whatsoever, as a substantive fact or entity. Whenever a false argument for God's existence and man's immortality is exposed and destroyed, an essential service is rendered, for false arguments inevitably tend to impede the right apprehension of truth. They tend to confusion and discouragement. In a garden full of weeds the flowers may be hidden; but remove the weeds, and the flowers are recognized. The Ingersolls do a good work in this, that they vigorously assail theological weeds. It is to be regretted that their scythes occasionally cut down a worthy plant; but the days pass, and it is found that falsehoods have been destroyed and that truth is indestructible. Nevertheless it is much easier to analyze and pull down than it is to synthesize and construct. The Founder of the Christian Science movement has had a great work to do in removing falsehoods, in order to obtain a clean and worthy site for the structure of Truth and Love; but her paramount service to mankind has been her upbuilding of affirmative truths into the vast and harmonious spiritual temple where hundreds of thousands already are worshiping the true God.

The arguments for the existence of a Supreme Being,

Many years afterward,—in fact, it was only about three years ago,—I had an appointment to lecture in an Iowa town of about the same size as my native place. I was taking an afternoon stroll about its streets, and suddenly I was very much chagrined to find that for some time I had insisted upon keeping the middle of a sidewalk, so that because of my position a lady whom I met had been compelled to step off the walk. It took me a good half hour to find the explanation for my strange conduct. I then recalled the habit of my boyhood, and on going back to the particular spot where I had been guilty of the rudeness, I found the local conditions practically duplicated, and I recalled that at the moment when the lady passed me I was carefully stepping on the middle plank of the walk, while engaged at the same time in looking over my right shoulder toward a church spire in that direction!

Now let us examine somewhat the first incident. Why did my feet persist in turning to the left when they should have turned to the right? Through force of habit, do you say? Probably correct; but, was the habit in my feet? There is a certain class of materialistic physiologists who not only can theorize an affirmative answer to this question, but who are driven to such affirmative answer by the logical requirements of their own teaching. These physiologists attempt the superficially plausible statement, that what is termed the faculty of thinking really resides in every portion of the body which has nerves, that is, that our nerves think, and that their combined thinking makes up the sum total of the human mind, a theory which is not more destitute of supporting evidence than is the more prevalent theory that the brain does our thinking.

With respect to the second incident narrated, it is to be remembered that over forty years had elapsed between the occurrence in Iowa and the boyhood experience, and the habit had seemingly wholly passed from my memory, so that it was recalled with considerable difficulty. If the habit, in any supposititious way whatever, had its abiding-place in my limbs, as an energizing power, what becomes of the physiological statement that the entire physical structure of the human body changes every few years,—a period formerly described as seven, now as three? Also, what is to be done with the statement in physiology that practically

more incredible and unthinkable become the hypotheses of the materialistic physiologist. Truth never agrees nor harmonizes with untruth. A false physiological theory is a false witness, and to be dealt with as such.

Does some one say that I have been engaged in demolishing a falsehood that no one believes? That no one really believes that the habit, for example, was in my feet? In answer it may be said that in the foregoing analysis the brain may legitimately be substituted for feet, etc., and that physiologists do teach that the brain and nerves do undergo periodically an entire change. We may therefore inquire further, in what hidden compartment did the brain of the boy put away for safe keeping the physical habit which has been described? Was such compartment and its occupant, the physical habit, immune from the asserted recurring change? If the habit were physical in part, then its invalidation in part, through such physical changes or otherwise, would have as effectually interfered with its performances in the Iowa town as described, as if such habit had been invalidated *in toto*. Surely, it is an amazing mass of absurdities which the materialistic physiologist asks us to believe in, not as something demonstrable even by microscope or scalpel, but as a purely speculative hypothesis! And yet we must accept all these monstrous absurdities if we accept the theory which leads to them. The consideration we have given this topic would be indefensible, were not its significance, in both its immediate and its ulterior consequences, so very great.

In former days children were brought up to a habit of thinking that some sort of sacredness hedged about the utterances of ecclesiasticism. In these days children are brought up extensively to a habit of thinking that some sort of sacredness hedges about the utterances of physical science. But is the error of the man of science any less dangerous than the error of the theologian? Error formerly could most effectually disguise itself by putting on the solemn robes of ecclesiasticism; now it is sometimes found flitting about among retorts and test-tubes and affecting the scornful reticence of pretended learning. Out upon error always, say we, wherever found! Neither child nor adult is safe, so long as his false respect for materialistic learning begets a habit of thinking which interferes with his understanding of the

separated from them for a long term of years. When a young man he had belonged to a traveling theatrical company, and had frequently played a part in which he threw his hand to his right hip-pocket with a dramatic gesture, as if to draw a pistol therefrom. About two years before I saw him in the prison, he had shot a man in a quarrel. The evidence showed that during the exchange of some angry words between the two men on account of a business disagreement, the prisoner had thrown his right hand to his hip-pocket as if to draw his pistol; that thereupon the other had drawn a knife and assailed the prisoner with it; that when the prisoner the first time threw his hand to his hip-pocket he did not draw any weapon, but that after being assaulted with the knife he drew his pistol and fired the fatal shot. Under the rules of the law he was found guilty of manslaughter, the verdict being largely influenced by the fact that he had been guilty of the first overt act of a deadly character in throwing his right hand to his hip-pocket, as if to draw his pistol therefrom, although he did not just then do so. He told me in our interview that some ten years had elapsed since he had acted in that play; that he had no intention of drawing his pistol when he made the first gesture towards his pocket, and that when he did draw it his life was in imminent danger from the knife; and that he attributed the first movement of his hand to his habit of so doing upon the stage. All this was consistent with the verdict against him, and I believed his statements to be true. Here was a habit, in itself seemingly harmless, or at least comparatively so, which culminated after many years in a terrible tragedy.

Bad habits of thinking may be dealt with, both collectively and effectively, by establishing correct habits of thinking with which to begin and with which to end each day. Every one ought to know what rules of conduct are best suited to his individual needs, and all will agree that to begin the day aright is a long step towards living the day aright; that to end the day aright is a long step towards beginning the next day aright; that to begin and to end each day aright we need to drive out all illogical, superstitious, vicious, resentful, unkind, and impure thoughts, and to invite and encourage hospitably all high, pure, good, and kind thoughts; to forget as much as we

THE WISE AND LOVING HELPER.

WILLIS F. GROSS.

THE earnest seeker for religious truth believes that he is justly entitled to whatever there is in another's faith that will increase his faith; he feels that he has a right to know what there is in another's life that will help him to live a better life. Since truth is one and universal, belonging to no person or class of persons to the exclusion of others, the grateful recipient of good rejoices that he is able to impart to others somewhat of that which has ennobled and blessed his life. To him it is not only a duty but a privilege to "be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."

To be inspired with a desire to help others is of itself a blessing, and it demonstrates the truth of the Scriptural saying that "it is more blessed to give than to receive," but the would-be helper is not always a wise helper. Not infrequently he has "a zeal of God, but not according to knowledge," as Paul expressed it in his epistle to the Romans. Unquestionably all mortals are in need of help, but all are not ready or even willing to be helped, unless it be in their own way. The enthusiasm resulting from recent experiences oftentimes renders one unfit to judge what may or may not prove helpful to another. Human progress cannot be forced; it must come naturally, and no greater mistake can be made than to urge one to take the step he is not prepared to take, unless it is the failure to improve the present opportunity to do what is required and what can be performed.

The wise teacher is successful because he is wise. He does not attempt to impart that which his pupil is unable to receive. He realizes that he may draw others unto the truth but he cannot drive them. Unless there is the ability to receive and comprehend, at least in part, what he would give to others, his efforts must prove in vain. He is willing to help others and earnestly desires to do so, but he cannot be tempted into doing that which will be of no benefit to them and which may prove detrimental to himself and the cause he represents. There are many things which are accepted as true by the masses, even though they

he might not be understood. Even in the use of parables he was wise and considerate. Mark said of him that "with many such parables spake he the word unto them, as they were able to hear it." To his immediate disciples, those whom he called because of their fitness to receive him and to understand what he taught, he gave additional instruction. He was ever ready to impart the spiritual meaning of the Word to all who gave evidence of their ability to understand.

Not only by example, but by precept as well, he sought to impress his followers with the necessity of giving to the multitudes only such things as they were able to comprehend. On one occasion he said, "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you." These words did not indicate a lack of love or an unwillingness to help those in need, neither did it imply that he regarded some people as being so far beneath him that they did not deserve to be helped; he came not "into the world to condemn the world; but that the world [all mankind] through him might be saved." But by this forcible utterance he sought to impress his hearers with the thought that mortals must be willing and ready to be helped before they can be helped.

The pearls to which he referred are those rare jewels of thought, the higher, truer concepts of being which the masses have not yet gained. The "swine" stands for that condition of mortal thought which cannot or will not comprehend the things above materiality; being content with present attainments, it not only rejects the higher and more spiritual thoughts of life which would uplift and purify, but tramples them under foot and turns upon those who gave them utterance. Unwillingness to learn is not characteristic solely of the lowest type of mortals; even those who intellectually are far above their fellows are sometimes just as unwilling and unprepared to take the next upward step as are those whom they are disposed to regard as far beneath them. Possibly there are few if any whose thought has been entirely purged of this swinish element of mortal mind.

The above-quoted words of the Master were spoken to the multitudes that gathered about him when he delivered that most remarkable discourse which has since

endeavoring to awaken the multitudes but giving them only what they are able to receive. This has been especially true of our revered Leader, the Discoverer and Founder of Christian Science. Her message to the world is one of most vital importance. No teaching since the days of Jesus and his disciples has promised so much. How to present this new-old gospel in a way that the people would hear and understand was a momentous question. In the success and grandeur of her life-work is found unmistakable evidence that from the beginning she has been guided and sustained by divine power. Even her oldest students and most faithful followers can realize only in a small degree how great was the wisdom necessary to advance the Cause of Christian Science to this hour. The rapid strides taken, and the greater unfolding of the truth to the student, bear witness that she has yet many things to give unto the world; but the world is not prepared to receive them. With unwavering faith and sublime patience she waits until there are those who have ears to hear and eyes to see.

A great responsibility rests upon the adherents of any cause that tends to lessen sin and disease, thereby uplifting humanity and making the world better, and this is especially true of Christian Scientists. If they comprehend the letter and have gained somewhat of the spirit of what they profess, a glorious opportunity is theirs, and it behooves them to improve it wisely and well. As they have gained a larger degree of freedom from sin and bodily ills as well, it is in their power to help others, and it is a sacred privilege to do so. The all-important thing is to help in the right way, and to this end they should wait until those whom they would bless are ready for the blessing. Many who turn to Christian Science for healing are not prepared for the change that may be wrought in their religious convictions nor for the upsetting of many theories as to the cause and cure of sickness. The wise Christian Scientist knows that "he that complies against his will is of his own opinion still," and so he sees the futility of argument or anything that would tend to compel another to accept his faith. His effort is to lead the one he would help, and his first work is to find some common ground whereon both can stand, some point of doctrine wherein they are agreed. If the other has experienced the healing

testimony of those who have been healed or can testify to the healing of others.

In relating experiences it is always well to consider what will be the probable effect upon those who hear, for the sole purpose is to help them. The effort should be to present that which will appear reasonable and consistent. The most marvelous testimonies are not always the most convincing, for the reason that they are so far removed from the average man's experience that they do not appeal to him as does something that appears more reasonable. He may not doubt the honesty and sincerity of the one who speaks, but he cannot help thinking that the facts in the case may not have been just as related and possibly he will not give the case another thought. Another experience awakens an interest and sets him to thinking because at the outset he is ready to admit the possibility of it, and soon he is prepared to accept it as a fact. When reason is convinced, the seed is sown in good ground and will bring forth abundantly.

The disciples marveled at the works of the Master, and if they had not seen with their own eyes the wonderful works he performed, even they might not have been able to believe as they did believe. Thomas refused to be convinced that Jesus had risen until he saw him. Is it any wonder that those who did not see could not believe? So, to-day, those who have not seen the proofs of Christian Science healing sometimes find it hard to believe, and their lack of faith must be taken into consideration when the works of Christian Science are spoken of. The priceless pearls of experience should be given only to those who can understand and will appreciate their worth.

The honest inquirer should be told the truth about Christian Science, but only such things as he can comprehend. Much speaking is not always beneficial; it sometimes causes one to turn a deaf ear when perhaps he would listen with pleasure for a season. It is a pleasure for the student to tell what he knows about Christian Science, but his pleasure is not the most important thing. Of vital concern is the question as to what will be the probable effect upon his hearers. Will they be helped by what is said, or will it cause them to turn away with a feeling of impatience? The one who for any cause tramples under foot what is said, is very apt to turn and rend the one who speaks;

CHRIST OR CHURCH.

HAYNE DAVIS.

WHEN I first attended a Christian Science church, I was surprised to hear people testify of their gratitude to Christian Science for giving them the Bible. I had been a reader of the Bible from childhood, and found so much in it to delight and to help me, that I felt very sorry for people who had been so long deprived of its beauty and assistance. I supposed then that I understood the Bible; not entirely, of course, but in its essential parts. Some years passed, during which I read the Bible more zealously than ever, and attended regularly the church into which I had been baptized during infancy. I did not attend any Christian Science church, nor read any Christian Science books, or associate with any Christian Scientists, but I read the Bible in the light of the facts I had heard during the few weeks I had attended the meetings at First Church of Christ, Scientist, New York City. I found that I had always slurred over the accounts of the healing, without being conscious of it, and had fixed my thoughts on the mystical sayings—of John and Paul especially—of the New Testament writers, and of the prophet Isaiah. The beauty, perhaps also the undefined meaning, of these passages, had a peculiar fascination for me. Invisible things had always been to me the most interesting. As I write this, I recall a passage regarding Moses which fixed itself in my memory: "He endured, as seeing him who is invisible." I understood this to refer to God. Passages which spoke of immortality had appealed to me strongly; and those sayings of Christ Jesus which deal with death and immortality were continually drawing my thought deeper and deeper into "the hidden things of God."

As I read the Bible, after attending some Christian Science meetings, these things appealed to me no less than before, but the things said about healing began to loom up like mountains before a traveler whose journey has heretofore been on the plains. I read the first three Gospels carefully and noted all the verses that were devoted to healing or other so-called miracles, and all that were devoted to other subjects. I found the Gospel of Mark

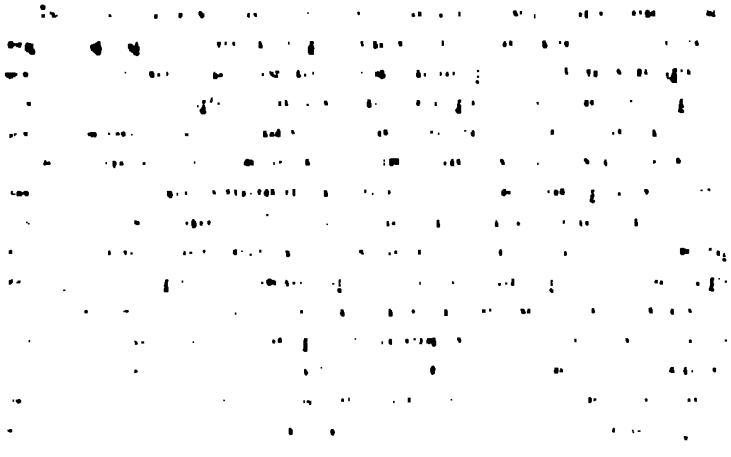
not pass New Year. Strangely enough, a now noted bishop helped me to abandon my long-time communion for Christian Science. He preached a sermon, after reading a chapter from the Gospels; a beautiful sermon it was, but one which absolutely ignored the vital word of the chapter he had read. A friend with whom I had attended service that day was delighted with the sermon. Had I never listened to a Christian Science service I, too, would have been pleased. Time and time again I had had a similar experience; but this was the last straw, and I saw that I would never find in the Church the truth which is peculiarly Christian, because neither the Church nor its very foremost men understand this truth. The reverend gentleman above referred to was even then recognized as a leading light, and his subsequent elevation to the bishopric established the fact.

I then turned to Christian Science, and soon became grateful to it for the Bible, exactly as did those for whom I had felt compassion a few years before. All the benefit I had previously derived from the Bible was preserved for me, and I found that, as I went forward in Christian Science, an enlarged, fruitful, and constantly increasing understanding of the Scriptures was the result. There are thousands in every denominational faith who are sincerely seeking the word of Truth, and, as Christ Jesus promised, they will find it, and they will find the truth in Christian Science, because it is there to be found and God's hand is not shortened so as to prevent its guiding the sincere seeker all the way that leads to Truth. The true aspirations of all earnest Christians will thus find fulfilment, more than fulfilment, for as humanity is freed from sin, disease and death will also disappear, which was the aim of Christ Jesus, if not of the churches professing his name. The various churches that take the name of Christ cannot conquer sin if they leave unassailed the things that are sin's foundation or fountain-head, and that are necessarily manifested in both disease and death. But Christian Science puts the axe at the root of the tree, for by eradicating the foundation of disease and death it destroys sin also; and when this fact is generally understood by those who regard themselves as Christians, they will be happy to enlist in an army that is waging successful instead of unsuccessful war against sin, and

of God, and the wisdom of God." When the truth of spiritual being has even once been proven in a person's own experience, this paramount fact of being makes it impossible for one so illuminated to rejoin the Egyptians, those who cling to the false belief of material life.

On the other hand, those accepting as truth that falsehood, cannot go forward to even the least advanced of those who have proven the truth of spiritual being. The Egyptian who does pass through that cloud into the camp of Israel, sees the truth of being, and so becomes one of the children of Israel. Before Jacob's experiences which won for him the name of Israel, he was compelled to flee from home, on account of the discord which his superiority occasioned, even as Joseph for the same cause was sold a bondman into Egypt. During Jacob's flight the day came when "he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep." He took up the hardest things of his lot, faced them squarely, had the grace to rest rather than be disturbed, and in consequence he found himself lifted up to a realization of Truth worth all the hardship that it can ever cost any one,—a realization of the truth which, when a man findeth it; he "selleth all that he hath" in order securely and permanently to possess it against all possibility of loss.

"Surely the Lord is in this place," said Jacob. He is where any one enters into an understanding of the truth of spiritual being, and the nothingness of all that seems to be but is not because it is unlike God, for these things are "spiritually discerned." After laying our head on the hardest things of our earthly lot, the revelation of these things of the Spirit is sure to follow, and we become one of the children of Israel; or, in the spiritual interpretation of that term, as given by Mrs. Eddy, "The representatives of Soul, not corporeal sense; the offspring of Spirit, who, having wrestled with error, sin, and sense, are governed by divine Science" (Science and Health, p. 583). Such are they who faithfully follow our beloved Leader in the demonstration of the truth. They are the seed that is "as the dust of the earth," and are "spread abroad to the west, and to the east, and to the north, and to the south;" and, as the promise reads, "in thee and in thy seed shall all the families of the earth be blessed."



O lonely the way and thorny and wide!
O sable the night and cold!
Yet a little star came out to guide
With trembling fingers of gold.

A lily unlocked its luminous soul,
Far blowing the breath of its bloom;
And the shy, rich song of a nightingale stole
Across the lifting gloom.

Then, bonny the way, though steep and far!
Then, silken the night and still!
O golden voice and beckoning star
And cheer of the daffodil!

High on the hills of the morning it lay
By the eloquent ocean of thought,
Bright in the blue of a buoyant day—
This quiet kingdom I sought.

Through gates that never are shut I went
To the heart of its beauty rare:
And I sat me wearily down, content,
To rest in the Kingdom of Prayer.

Narcissus and rose and the splendor of spring,
Green stillness of forest and mead,
Irradiance, joy, and music a-wing,
And bread for the pilgrim's need!

Rapt reverie there forever furled
The power of things that seem,
Revealing every woe in the world
As a dying symbol of dream.

Sin I beheld as a castle in sand,
With the sea at bulwark and wall:
Affliction, greed, and their ebon band
As shifting shadows all.

I found that the pitiless wrongs which enmesh,—
The yoke, the lash, the bond,—
Reach only the fragile veil of the flesh
And never the substance beyond.

A HOUSE DIVIDED AGAINST ITSELF.

DR. EDMUND F. BURTON.

THE truth is simple. Untruth is always complicated and elusive, and grows more and more so with attempts to make use of it and to place dependence upon it. This is so universally true that absence of simplicity, the presence of intricacy and complication in statement or appearance, induce uncertainty and distrust, a feeling that somewhere there is error, the discovery of which will account for and do away with the involved condition. A structure, physical or philosophical, may have interest and charm, due wholly to its elaborateness and intricacy or to the skill used in its construction; but when vital interests are concerned, we turn to the straight lines and solid bases of simplicity with a sense of safety and security.

Among those concerned in the investigation of animal life, perhaps most pride is felt in the result of the work along the lines of bacteriology and physiological chemistry. During the past few years especially, the work in these departments has been tireless and enthusiastic, and the changes produced in the beliefs of medical men have been nothing short of revolutionary. According to these findings, the animal body is a laboratory in which at least the greater number of its forces are employed in the manufacture of poisons. It is held that some of these are so powerful in their toxic action that a very small fraction of a grain set free in the blood-stream is sufficient to cause death in a few seconds. These asserted poisons are of various natures, and counteract one another. It is said that there must be just the right amount of each poison secreted and set free in the blood, and overproduction, underproduction, or misdirection of any one of them is attended by grave danger to the whole body, unless such effect is counteracted by its antidote. Their so-called normal action is such that if discontinued from any cause, debility or death of the body follows. The countless hordes and species of bacteria believed to inhabit the body produce by their life-processes substances which are poisonous to themselves. It is upon this assumption that antitoxins are developed and administered in certain

reside, and over which he is supposed to have been given dominion,—this "mind" is so little master of the body, is so far from having dominion over the forces of physical nature, that it is in fact the abject slave and victim of any one of the countless little minds scattered throughout this body. By the exercise and cultivation of will-power —the mental quality which he calls "mind"—he can to a slight extent control the external manifestations of some of the reactions going on within the body; some of his muscles may thus be taken out of the class called involuntary and brought under the heading of voluntary muscles; but he soon finds that the will itself may be forced to yield to the power of some insignificant ganglion of which his consciousness has never heard.

Surely these investigations present to us the picture of a house divided against itself, and we have the authority of the great Teacher himself that such a house cannot stand. Our own experience—the experience of the human race—is to the same effect, that the human body as materially understood is a house that does not stand, and is certainly destined to succumb to its own products. The more thorough the investigations of physical scientists into the history, nature, and workings of the animal body, the more conclusively is it shown that self-destruction is the end of all organization based upon material belief. Whence then comes that instinct for life, "the will to live," the sense in every one that man is something more than a physical body, which impels him to refuse submission to any decree or claim of power that involves extinction of or control over that which he feels himself to be? It is the question of the ages, but is there not, in the very fact that the question will not down, evidence that there is an answer? And are such investigations as we have here glanced at leading toward a satisfactory answer to the question? Does not the history of all material research prove that it leads farther and farther away from that which is fundamental in the consciousness of man, the instinct for life, and inevitably toward the conclusion that death is the fact and the end of life?

The results of and conclusions from the work done in these physical sciences are wanting in reliability and value to mankind, and for the reason that biologists, physiological chemists, and bacteriologists, one and all, have left out of

lem. The tragedies of battle and death are eliminated by the truth of being. The sense and fear of poison are neutralized by the dynamic force of spiritual understanding. The conception of matter as real is overcome by the realization that Spirit is the only substance, and that the universe is Spirit's manifestation; hence spiritual and perfect. Until the government of Truth is acknowledged and obeyed in human consciousness, error's misrule, with its sequence of suffering and death, will continue. There can be neither peace nor progress in our human life, whether individual or communal, until the one Mind, infinite Spirit, is honored and obeyed.

Scientifically, and exactly in proportion to the acknowledgment in consciousness of the supremacy and allness of the one Mind, is there eliminated from experience all that makes for disorder, disease, and death,—the product and results of the belief of mind in matter. Says our Leader, "Life is inorganic, infinite Spirit; if Life, or Spirit, were organic, disorganization would destroy Spirit and annihilate man" (Miscellaneous Writings, p. 56).

SCIENCE AND MATHEMATICS.

HETTIE E. FENNELL.

To the beginner in Christian Science, the method of procedure is as new and novel as is the method of the primary grade to the child just entering on his school career. The child's first glimpse of this new phase of life awes and mystifies him. He has come in touch with a system of government and law that, no matter what his home training has been, is new to him. This law governs not only himself, but every other child in the school; and he soon learns that those children who conform to the law get along smoothly, while those who rebel against it are frequently in trouble. The child of a larger growth who approaches Christian Science, finds himself face to face with a repetition of this childhood experience, many times magnified. He is told that this law in whose presence he now stands is the law of God, omnipotent good; and since the claims of evil are still pressing hard round about him, he is perplexed and wonders how this can be. Perhaps the privilege of attending a Christian Science

becomes easily possible. With the child, a long row of figures is produced with small effort, and with the young Scientist good results attend his mental efforts in a manner that often surprises him. Having sought first, "the kingdom of God, and his righteousness," he finds that all things are being added unto him, and he begins to rejoice in the affluence of good, of divine Love.

The next forward step involves a review of all that has been previously learned. In order to divide numbers the child must know how to add, subtract, and multiply, and when with this knowledge he approaches the subject of division, he comprehends it readily and enjoys proving it. To be able to take the "bread of life" and divide it among his friends, the young Scientist must have added to his faith virtue, patience, godliness, brotherly kindness, charity. He must have subtracted or put away from his consciousness anger, malice, wrath, evil-speaking, idolatry, uncleanness. Then, with his enlarged sense of good, will he be able to approach his brother in need, "a workman that needeth not to be ashamed, rightly dividing the word of truth." This task is pleasant; it is only when he finds himself confronted by a stubborn case, be it sickness or sin under one of its many guises, that he must work long and patiently before he gains a correct result; but if he does his work well, and gets the right answer, it will be a great help toward taking the next step, viz., that of reducing to its common denominator—nothingness—everything that is unlike God.

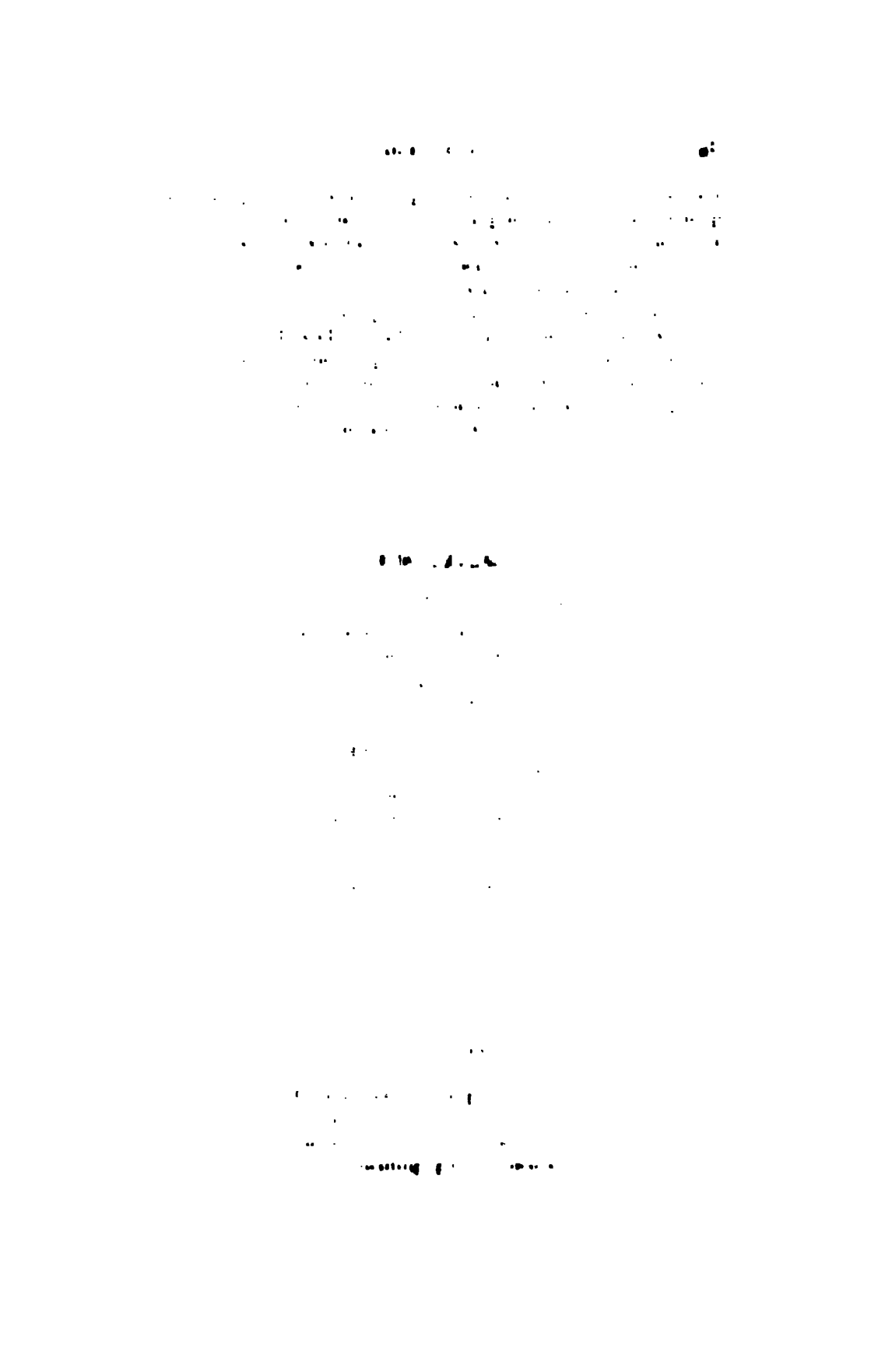
At this point, both the student of the science of numbers and the student of the Science of being have made much progress. Each is in possession of an indispensable knowledge, the understanding of unvarying Principle, ever at hand to be called upon as occasion demands, and which will help him in proportion to his understanding of the truth. He is now competent to grapple with more difficult problems, and he goes about the task of solving them with a confidence and an alertness that bespeak success. The student of the science of numbers presses on into the realm of higher mathematics, finding an order and an exactness that convinces him of the existence of a supreme governing intelligence; but the student of the Science of being has already learned that man is the offspring of this infinite intelligence, and that it is his glorious privilege to work together with God to save mankind from ignorance, from fear, and from sin.

one jot or tittle, it is no more law. It must be without appeal in infinite phase and presentation. Mortal man has sought out many inventions, but all such must lie in the dead and arid plane whose promised oases are but the sad delusions of thirsty and thwarted sense. In the irony of it all, it would sometimes seem that hate and diabolism control the compass. These so-called laws, too often but the handmaid of disaster, have ever received the plaudits of the world as the great discoveries of the ages, the boon of civilization, etc.

But as Elijah discovered of yore that "the Lord was not in the earthquake," so cumulative evidence of all time has built up in the consciousness of man, "line upon line," the existence of a higher law, so different from the drastic and heedless work of material force, so gentle, so lovely, so satisfying in its effects, so mighty and inerrant in its action, so infinite in its application, so unquestionable, final, and sufficient unto itself and the needs of mortals, that all flesh, from the shades of Eden to Thomas the doubter, has fallen unconditionally at its feet to cry in penitent and glad submission, "My Lord and my God." In one word, this "still, small voice," so potent in the lives of men and nations, is Truth—that which is, beyond and outside of which is nothing. Truth and its manifestation includes all that ever has been known, or can be known, or will be known,—that which "was in the beginning, is now, and ever shall be;" "whom nothing can erase" (Science and Health, p. 290).

That the truth of being has always been a growing, vigorous, dynamic force in the life of the world, is illustrated in the glorious lives of the seers and prophets who have from time to time sensed divine law. And this Soul sense, won only by a purity and consecration that draws wonderfully nigh to God, good, this discovery of white-robed, self-existent, all-sufficient Truth, is the only discovery that can be dignified and glorified by the title of revelation.

Without speculating on the extent to which this truth was revealed to Moses and the men of old, we may say that its acquisition by humanity has been progressive, reaching its first culmination in the life of Jesus of Nazareth, a man endowed with the Spirit without measure, and who lived its sacred behests to the full, to his ever-



THE HUMANITY OF JESUS.

FANNIE BOGARDUS HUNT.

I HAVE been more and more impressed recently, in my study of the Bible and Mrs. Eddy's works, particularly Science and Health, with the thought of how very necessary it is for all Christian Scientists to gain some comprehension of the humanity of the man Jesus, in order to understand how to heal the sick, reform the sinning, and uplift and encourage the sorrowing. We are shown constantly that the divine must act upon the human to relieve the pressure of mortal mind; that present conditions along all lines of human experience must be bettered, and that God must be recognized as an ever-present help in time of need, no matter what that need may be. We learn that it is the present with which we are dealing, and the human need is health, goodness, and prosperity, now. The Revelator says, "Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ."

We are told that man reflects God, and if this is so,—and it is,—then man, God's idea, is expressed and is spiritual now. Even in the so-called physical realm God is All; and sin, sickness, and death—evil in its seemingly different expressions—are not real. The only thing which makes it appear that man is material or physical, even now, is the educated belief in the various forms of sin, sickness, and death, caused by the general sense that life is in matter and that evil is real. According to the teaching of Christian Science, man is neither structural nor organic—man reflects Mind and is mental. He has dominion—"he is lord of the belief in earth and heaven,—himself subordinate alone to his Maker." "The divine demand, 'Be ye therefore perfect,' is scientific, and the human footsteps leading to perfection are indispensable. . . . But the human self must be evangelized" (Science and Health, pp. 518, 253).

We are gaining some little conception of the divine Mind called God. We need to make this practical, and as we strive to express our concept of God, the divine must act upon the human. We do know, and we apprehend to some degree, that we are united to God, universal good,

work to be constantly declaring that two times two are four, in order to prove to ourselves that mathematical calculation is true. We know it—and we use this knowledge, confident of correct results. A true mathematician does not make mistakes. Divine Mind and its reflection, man, have no need of either auditor or accountant to correct their mistakes.

If we have a clear metaphysical recognition that our neighbor is good, is well, is prosperous, no matter what he may seem to express, we do not need to tell him so; we need only to let him become conscious of this fact by our kind and loving manner toward him. It is wise and necessary to give ourselves and our neighbor a metaphysical and human freedom,—to let the divine act upon the human, and not lead or be led, through suggestion from within or without, to criticize, condemn, or hinder God's "little one" from his or her free expression of divine law. Said Jesus, "Lo, I am with you alway, even unto the end of the world." We must learn how to feed the human mind with thoughts of comfort, and we can only do this as we let the divine act upon the human with most tender, watchful care. "Feed my lambs," was the Master's command to Peter, who was ardently protesting his love. And again, and yet again he reiterated, "Feed my sheep." This is the law of Life,—"Feed my sheep,"—and it is best accomplished now by expressing sincerity, gentleness, and human kindness towards one another. Says our Leader, "The divinity of the Christ was made manifest in the humanity of Jesus" (Science and Health, p. 25). The Master took an interest in human affairs, and he lovingly helped his neighbor to better his conditions; thus the divine acted upon the human, and so accomplished much good. In following Jesus' example, as taught in Christian Science, it is very necessary for us to go and do likewise.

God is Love. We should learn to express the meaning of these words more plainly in our daily associations, and thus make them a practical reality. A right conception of Christian Science teaches us to journey lovingly and naturally from matter to Mind, and to obtain a normal recognition of the somethingness of good and the nothingness of evil. The divine acts upon the human through love, and destroys our educated belief in fear and hate. "Perfect love casteth out fear," wrote the apostle John,

TESTIMONIES FROM THE FIELD.

IT seems to me that not a few of the readers of our periodicals delay giving their testimonies for publication for the sole reason that they have so much to tell. One truly shrinks from using so much valuable space; therefore, will the readers of this testimony kindly pardon the sparseness of detail in what I have to write. It is now fifteen months since I was given my first lessons in dealing with rheumatic trouble. After a week of fruitless effort to get relief by material means, a dear friend and neighbor asked me if I would care to see a Christian Science practitioner. Well, this sounded a little queer, for I had betimes said and thought some things about Christian Science that were not at all complimentary, so I demurred at first. But so great was my esteem for my friend, and so tiresome was my bodily discomfort, that I at last yielded.

My first visit to the practitioner was a rather novel one. We were total strangers, and upon his asking me to state my case, all I could say was that I was in great pain and had found no relief. He told me that he had but little time to give me just then, but that if I would come down on a certain evening that week he would give me a treatment. He picked up a pocket Testament and said, "In the mean time I would like you to take this home and read the four Gospels, noting very carefully how Jesus healed the sick." I have since smiled at what I then considered the man's presumption. How did he know that I was not already a Bible student and knew as much of the Scriptures as he? But he seemed to divine intuitively that I needed a good dose of Holy Writ. In my day I had written and published six books, had preached this same gospel of "On earth peace, good will toward men," but the one key-note that swells the Christian Science anthem with music of rejoicing was lacking in them. I would have written differently had I seen the light in my earlier years. So, when my good friend handed me the Gospels, I thought I was getting off easy, for, from my limited knowledge of Christian Science, I had only surmised what he might do to me. The prescription was indeed just what I needed. Having been prejudiced against the Bible

WHEN I think of the transformation that has been wrought in my life through the teachings of Christian Science, love and gratitude prompt me to make this "just acknowledgment of Truth" (Science and Health, p. 372), and of what it has done for me. I have been healed of nervous and stomach disorders, both of which were supposed to be inherited. Christian Science has freed me from this false heritage, and taught me that as God's child man's rightful inheritance is health and happiness. When I first turned to Science, not yet two years ago, I felt as if I had lost everything that made existence worth while. Sickness, financial worry, sorrow, and disappointment had taken all of the brightness out of my life, so that I often prayed to die, as I then thought death would set me free from suffering. Christian Science has changed all this. It has given me "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." I can truly say that my "youth is renewed like the eagle's."

Before I took up Christian Science I had had medical treatment from different doctors; had dieted for years, and tried to follow almost every rule of hygiene that I had ever heard of. One of my physicians, after trying electricity, massage, and every probable remedy in what she herself called "medical guesswork," advised me to try prayer. While boarding with a family of Christian Scientists she had witnessed the healing of a young girl whose recovery she had thought, humanly speaking, impossible. She was confident that this recovery was the result of prayer, but we neither of us then knew the difference between the prayer of the Christian Scientist and that of the orthodox believer, and I thought almost hopelessly of how often I had prayed and my friends had prayed for me, and still I did not get well. As for this case of healing, we gave none of the credit to Christian Science, but decided that it had merely been brought about by the faith of some woman who happened to be unusually good and true in spite of her queer religion. I know now that it was not in spite of Christian Science but because of it, and that Christian Scientists are queer only in the Biblical sense of being "a peculiar people, zealous of good works," who try to keep all God's commandments. It seems strange to me now that I could ever have had such hazy and prejudiced ideas

absolutely everything that is worth while—every day of health, every ray of happiness, every truthful thought. Our dear Leader is constantly calling upon us to realize the freedom which the understanding of Truth brings, and one of the most glorious ways in which this is made manifest is in freedom from the bondage of belief in heredity. To me has come liberation from many supposedly inherited evils, both physical and mental. From earliest childhood I suffered from acute attacks of stomach trouble, which gradually became chronic, and with lung and bronchial trouble, which kept me in the house, often in bed, for weeks at a time; I was also subject to extreme nervousness and fear. Later came violent headaches and backaches, brought on by the slightest exertion. I was sensitive and self-absorbed, craved sympathy, and through looking on the dark side of things, turned molehills into mountains.

I fought my way through school and college with the help of kind teachers, though they gave me little hope of ultimate success. I had begun to teach, when it became evident that I had reached the limit of my poor human will-power and was on the verge of insanity. Doctors foretold a life of semi-invalidism, and one whom I had consulted in regard to heart trouble, said that it was useless to take medicine, that it would only send the trouble to some other part of the body. Just at this time, when it seemed impossible that I could continue to work, two dear ones suddenly became dependent upon me for support. I had always sought in religion comfort, and help to overcome, but saw so few proofs of divine Love and justice that I could not think of God as other than a mere intellectual force.

Then it was that the saving power of divine Truth was brought to my knowledge, and I found that the beautiful promises in the Bible were true and could be proved. One fault, about which I had been most hopeless, vanished with the first ray of light, without conscious effort on my part. Other victories had to be fought for, as was right, and, as I tried to reason things out by the human intellect, my healing was not rapid, but has come in due time, with a more humble thought. I had much help at first from Christian Science practitioners whose lives seemed to me marvels of self-forgetful love and consecration to God's Cause; and now, after some years, I find myself absolutely

tian Science practitioner, who helped to break the fever the first day, but after a week's treatment the improvement was not fast enough to suit us, so we ceased to have Science treatment and again sought the services of a physician, who refused to take the case or even to charge for examining the child, stating that the disease was the spinal trouble which we feared. Later he told me again that he did not believe the baby could live.

During this time the fever had returned, so with some discouragement we went back to Christian Science as our last and only hope for relief. As a result the fever subsided within an hour or so, and as I pen this, there lies in the next room, in sound, peaceful sleep, a rosy-cheeked, chubby little twenty-five-pound wayfarer on this mysterious pilgrimage ordinarily called life, or, as I presume the Scientist would say, this pilgrimage from error to truth. I have not much of an understanding of Christian Science, but if it can relieve such suffering as it did in the case of this baby, I care not how it may seem to our weak mortal sense.

I hold the certificates of two doctors to the effect that the baby was suffering with a dreaded spinal disease.

W. P. Collins, Boulder, Col.

[The following brief corroborative statement is by the mother of the child above referred to.—EDITOR.]

THE above is a fair and accurate account of our baby's sickness and cure, though necessarily many details have been omitted.—*Louise A. Collins, Boulder, Col.*

FOR eighteen years of my life of twenty-five, I suffered from chronic lung, stomach, liver, and kidney troubles, also from a rupture. In January, 1905, a friend of the family advised a trial of Christian Science, and as I was apparently in a dying condition, and had been told by a local physician to prepare for the worst, I was very willing to try or do anything that might save my life. It is through the acceptance of this great truth that I am able to-day to testify to the healing power of infinite Love. In one month I was healed of my many afflictions and my body restored to a normal condition.

One of the marvelous features of the healing was the cure of the rupture. Before coming into Christian Science

not immediately recognize it as such; but every answer that I desired was given me, until all mooted points were made clear. The answers came to me, with no effort on my part, through books or magazines brought to me by friends, or through glances at some scientific review that was handed me.

Several years I had been a student along psychic lines, and no work of note remained unknown to me. As a natural sequence I became a member of The London Psychical Research Society, also of the American Society of Psychical Research. I had become somewhat tired of the line of thought and had sufficiently cleared and settled my own mentality on this subject, so that during the last week in December, 1907, I hesitated whether to renew my membership for the year 1908. At this time one question remained unanswered and somehow I felt impressed to remain with the Society one more year. The first pamphlet that I received in January contained an article which answered this last question, and I was ready then to turn my thoughts wholly from material things to spiritual.

My physical condition at this time was anything but good. In October, 1905, I was seriously ill and went through an operation for gall-stones, and on my return home, after a few months in the hospital, I continued in a semiinvalid state. I was unable to walk any distance, could not ride in steam or electric cars, could not exert any strength with my right side to use a broom or lift a weight, and there was a steady decrease of general strength. The necessity of care as to my diet had been so persistently impressed upon me that I ate very little, and was in constant fear lest even this should cause distress, as I also suffered from bowel trouble. One evening I traversed mentally the whole field of my scientific and psychical study, and wondered what good I had received from twenty years of research. I began to see that if I was in harmony with the power that controlled the universe, there certainly could be no discord; but what could I do to get that harmony? If I could erase the concepts of sickness from my brain, they must be negations, the opposite of the real and the good. The way then seemed clear—I must trust God, affirm and realize the good, the actualities of being; and this I tried to do.

In the morning, to my surprise, I felt entirely well. I

God's help, I succeeded in moving with no pain. The next morning I got up and dressed myself, and did the necessary work of the day through reliance upon the power of Truth. Strength was found in reading Science and Health, and I learned, even as Mrs. Eddy tells us on page 296, that "progress is born of experience." As I read the following page I knew I was then in the faith state, that I had met all claims so far with spiritual evidence. I did not see how faith led to understanding, but I read and reread these pages until all of a sudden I saw the actuality of being. As this glorious understanding dawned upon me, all fear left me. Truth and Love reigned, I had found a perfect healing in two nights and a day!

I am fast losing all thoughts of the physical body and possible troubles, and the spiritual enlightenment which I have gained more than repays for all suffering. This understanding of God that Mrs. Eddy has given to us in Christian Science must ever fill our hearts with loving gratitude to her. In the study of her writings I have found peace and harmony, with beautiful and inspiring glimpses of the "new life" ahead that must henceforth be mine.

Mrs. Hattie M. Field, Clinton, Mass.

I FIRST became interested in Christian Science about three years ago, when I was healed of a so-called incurable disease of the kidneys, as diagnosed by the doctors. I had spent much time and money for medical treatment, but received no benefit, and was finally told that about all I could do was to keep on a very strict diet, and that this might prolong my life a few months, as the disease was hereditary and incurable. When I told my mother the state I was in, she advised me to try Christian Science, and although I knew that both she and my sister had been healed through its ministry, I had never thought seriously of it until now. I could hardly wait to go to the practitioner to begin treatments, and I was entirely healed in five weeks. We have had many other demonstrations in our family, among others the overcoming of jealousy in a short time. I also had a very beautiful demonstration of Truth's power at the birth of our little daughter.

I am truly thankful to God for all that Christian Science has done for me, and to our Leader, Mrs. Eddy, for show-

it in my home, business, and social life, and to me it is true happiness. Inasmuch as I had given *materia medica* a fair and impartial trial, I feel more and more justified in tendering this testimonial to the efficacy of Christian Science.

I cannot find words to express my gratitude to God, and to Mrs. Eddy for the blessings I have received through her wonderful teaching. May God bless all those who have been interested in showing me the way to health and happiness. I also wish to say that I had been a heavy smoker for thirty years, but the desire to indulge this habit has left me.—*Emil Rosenthal, Chicago, Ill.*

OUT on the Oklahoma prairie is where Christian Science found us, about ten years ago. I had been a sufferer most of my life, and through many years had received the careful attention of kind physicians. I submitted to an operation, which did no good, so I shrank from anything further in that line, although I continued to grow worse, until my case was pronounced incurable. Part of the time I was confined to the bed, while at other times I was barely able to be up and move about. Our finances were very low, and hope was almost gone, when one Sunday afternoon my husband and I went to see a lady who, with her four children, was living on a claim, while her husband was in El Reno. All we knew about her was that the neighbors said she was always bright and cheery under all circumstances. We had not been there long before I was telling her all my troubles,—the sufferings of the past, and what the doctors said my future would be. After listening a little while, she said, "You must pray to God to heal you." I replied that I had been praying to God since childhood, and it never seemed to do any good; but she said again, earnestly, "Pray to God alone." Those three words, "to God alone," impressed me as if I had never heard them before. She continued to talk in a most encouraging way, and when we left she gave us a Christian Science *Journal*, a *Sentinel*, and some tracts. We read them and liked them very much, but my parents, who lived with us, were very much disturbed and feared it was of the devil; still my husband and I clung to this new hope.

The lady who gave us the literature moved to El Reno, thirty miles away, and although it was considered a great risk for me to take such a trip, I went twice to see her,

myself why God did not answer my prayers, and why I was so afflicted. He told me he had learned in Christian Science that we need not be ill, an assurance for which I am daily thankful to God, and to Mrs. Eddy,—thankful for this truth that makes us free.

My healing has been wonderful! I had suffered for eighteen years with bowel trouble, was constantly taking medicine, and was always suffering with a headache. I had attacks of asthmatic trouble, and was getting weaker all the time. Two years before this I had undergone an operation for an abnormal growth, but even this did not help me. Seven months later a child was born, and after that I lost strength so rapidly that it seemed I could not live much longer. In Christian Science we learn how to avail ourselves of this blessed truth which makes us free from disease and sin, and I am reading Science and Health, *Der Herold*, and the *Sentinel*, and striving to follow him who said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." I am striving to keep the Commandments, and to love my neighbor as myself.

I am grateful to God for the good health which I enjoy since I began the study of Christian Science. My troubles have vanished one after the other, and I have taken no medicine for the last four months, nor has it been used in our family. My heart is overflowing with gratitude to God, and to our Leader, Mrs. Eddy, whose purity made her the channel through which the water of life has come to humanity. "Blessed are the pure in heart: for they shall see God."

Mrs. Emily Reth, Vanderveer Park, Flatbush, N. Y.

The Christian Science Journal

ing, purifying thought" that not only Christian Scientists but the better class of people everywhere are demanding to-day. The tide is "at the turn;" the current of human thought is setting in the direction of that which alone is real—the good that men do, and not the evil. All over the land there has been and is a call from the fathers and mothers who feel their responsibility in this direction, who are asking for a paper that will supply vital current news, the things we want to know and ought to know about our fellow-men, but which are submerged in the daily tidal wave of crime and disaster which the ordinary newspaper would have us believe sweeps over the world. There is a field, and a wide one, for a clean newspaper, and it is this field which the *Monitor* is entering.

It will be the mission of the *Monitor* to publish the real news of the world in a clean, wholesome manner, devoid of the sensational methods employed by so many newspapers. There will be no exploitation or illustration of vice and crime, but the aim of the editors will be to issue a paper which will be welcomed in every home where purity and refinement are cherished ideals. It is intended that the *Monitor* shall contain, in addition to the usual news features of the best city papers, such special departments as will make it a home paper of the highest grade,—one which will appeal to good men and women everywhere who are interested in the betterment of all human conditions and the moral and spiritual advancement of the race. From the "news" standpoint the *Monitor* will be of far wider scope than a merely local daily would cover, and will be read with interest from Maine to California and from Canada to Mexico. Even our friends across the sea will find the *Monitor* interesting from this standpoint.

While all Christian Scientists are requested to subscribe for the *Monitor,* for we believe it is only by their support that the success of an absolutely clean and unsensational newspaper can be assured, it is not believed that they alone are interested in a paper of this character. Indeed, it is hoped and believed that all others who have seen the need of a reform in journalism will find in the *Monitor* the ideal newspaper for which they have longed, and that they too will support it on its merits.

The sale price of *The Christian Science Monitor* will be two cents each copy, and the subscription price in the

the philosophical and the practical, the heroic and the human. Both received a great illumination while zealously following their highest sense of Truth, while in the teaching of both an unqualified stand is taken for the efficiency and sufficiency of the Word of God for the healing of every human ill, the overcoming of every human difficulty. Many other "likenesses" might be noted, but they are all incidental to the crowning fact that Christian Science is entirely at one with that exaltation of Christ, Truth, that grateful recognition of the presence and practical availability of humanity's Comforter, which is expressed on every page and in well-nigh every paragraph of the apostle's writings. This is the most prominent and prophetic distinction of Christian Science, that it leaves all for Christ. It stands unequivocally and unreservedly for the truth enunciated by Peter when he said to Annas and his *confreres,* "Neither is there salvation in any other." It is loyal to Principle, to eternal Truth, and therefore it is scientific; it is loyal to Christ, and therefore Christian.

This devotion of Christian Science to Christ is seen most significantly in its break with the centuries-honored teaching, that men are to look to other so-called powers, other means than "living faith in Christ," for the cure of physical ills. The prayers of Christian people that heaven may bless the material means to which they are looking for relief, and the contention of theologians that God has provided these means, and is working through them for the consummation of His will,—all this does not lessen or obscure the fact that such dependence upon materiality, in whole or in part, however sincere in purpose, is a practical denial of the present availability or efficiency of the spiritual means by which Christ Jesus healed "all manner of sickness," and with which he equipped his disciples to go "into all the world" and do likewise. Surely no thoughtful Christian believer can question that in so far as the Church has proved unequal to the solution of the human problem, and in so far as the individual has failed to realize the freedom of "the sons of God," it is because both Church and individual have failed to apprehend and apply "the law of the Spirit of life in Christ Jesus" which Paul and many another early Christian proved to be able to save from "the law of sin and death." In standing, therefore, for humanity's possible redemption from both

for economic freedom, and when political aspirants are thus impelled to offer unnumbered fanciful remedial theories, ostensibly for the betterment of things, but largely for votes.

The Christ-idea is the only right idea about anything and everything. Apart from its rule there can be neither health nor freedom nor brotherhood, and this is the teaching of Christian Science, that "there is none other name . . . whereby we must be saved."

JOHN B. WILLIS.

HOW often do we hear the doubt expressed that some greatly needed reform cannot be established because its representatives are few in number and also lacking in the means usually considered essential to worldly success. People seem to forget that every marked advance in human history has resulted from the clear vision of some one who has dared to stand for a great idea in the face of the doubt or opposition of the whole world. This one has been able to awaken and inspire a few, and erelong the many were compelled to heed if not to follow, proving the power of a right idea and demonstrating the truth of the oft-quoted saying, "One on God's side is a majority."

In the spiritual advance of humanity we find Abraham as the first to mark a distinct departure from material belief and worship. His recognition of divine Truth caused him to leave home and kindred, but it made him "the friend of God" and the friend of humanity, for the promise was that in him should all the families of the earth be blessed. This was no less true of Moses, who at more than one stage of his career seemed to be but the leader of a forlorn hope. He, however, "endured, as seeing him who is invisible;" and, like all the faithful, kept the faith. No great reformer could ever succeed were he to be influenced by the number of those opposed to him and the fewness of those ready to follow him till the goal is reached.

At the crucial hour of Jesus' earthly career John alone of all the disciples stood by the cross to witness what seemed the failure of the most heroic attempt to uplift humanity that the world had ever witnessed, but later John saw in spiritual vision a multitude which no man could

thousands on the battle-field or hundreds in legislative halls. We know that all error must come to an end. How near that end is, depends upon the faithfulness of each one. God will not fail us, "for he is faithful that promised."

ANNIE M. KNOTT.

CORRECTION.

We are in receipt of a letter from C. H. Phelps, in which he states that the article, "Christian Art," published in the October *Journal,* should also have been credited to A. Farnsworth Drew, as it was written in collaboration and was signed by both of them. The possible significance of the double signature escaped us, inasmuch as the personal pronoun was used in the singular throughout the article.

THE CHRISTIAN SCIENCE JOURNAL.

whether handed down by tradition or recorded in the sacred books, it is interesting to note that they all claim to be the promulgation of revealed truth; but whatever may be the nature or quality of such truth, that which differentiates the demonstrable revelation of Jesus Christ from them all is its power to give health and life, for "I am come," said Jesus, "that they might have life, and that they might have it more abundantly." Moreover, that truth which heals and reforms, manifests the only religion that is susceptible of proof; for the Master's healing, resurrection, and final ascension demonstrated this life-giving element in Christianity.

The works of healing which Jesus accomplished have been preached for centuries; but for one to relate the simple story of how he went to the mother of Peter's wife and healed her of a fever, does not adequately explain how the healing was accomplished. Suppose one were to repeat the simple words of Jesus and imitate his manner of addressing disease, the mere form could never reveal the effective power which he employed, nor could it give the process so that another might repeat the operation. At least we might infer this from the fact that these works have not been more commonly done for many centuries. That which has made Christian Science eminently practical is its ability to define not only the power which Christ Jesus employed, but the rule by which another may repeat his works; and this withal in so simple a manner that even a child can understand and enjoy its protection; indeed its understanding is a panacea for everybody and at all times, whether the difficulty be a sick body or a sick mind, for "he that believeth on me," said Jesus, "the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

Footsteps in Spiritual Discovery.

When Jesus healed the centurion's servant and the Syrophenician's daughter without so much as going near them, it should be clear that the power employed was mental, as mental indeed as any Christian prayer. An English poet has propounded the query, "For to say truly, what else is man but his mind?" Indeed we might ask, What else is God but divine Mind? It is truly unthinkable to conceive of an all-wise, all-intelligent God apart

fested through law brought the actual proofs of deliverance from the plagues, from the Red Sea, and from the terrors of the wilderness, until its reliability and truth were absolutely established. Hence we have in the Scriptures not only Abraham's recognition of God as the Almighty, but the Mosaic declaration that He is "a God of truth and without iniquity, just and right is he;" and the psalmist adds, "Thy law is the truth." Nevertheless, when these people had the law, and lived by the law, and were delivered by the law, there was yet one thing needful. The final revelation which fulfils the law had not yet been received, for they were continually looking for Immanuel or "God with us."

The Jews had been looking for Immanuel; they needed a final revelation, and expected one. This final interpretation was to bring the very presence of God to their understanding; and when Christ Jesus took up the thread of this progressive revelation and carried it on to completion, an unbroken highway to the Father's kingdom was established on earth. Christ Jesus' vindication was in his works, for he said, "Though ye believe not me, believe the works." Indeed these works of healing and reformation were precisely what Moses and the prophets had foretold. If the mission of Christ Jesus is to point "the way" by manifesting the works of healing, then the intelligence or spiritual understanding which removes the scales of sin and disease in every age must be the same, —Christ, Truth,—for Jesus himself declared, "No man cometh unto the Father, but by me;" that is, by apprehending that divine Truth which brought about the healing.

Now the Scriptures imply that what the Israelites lacked was the Christian teaching that "God is love," for "he that loveth not knoweth not God; for God is love." Moreover Paul declared that "love is the fulfilling of the law." Thus we learn that divine Love is the benign presence that heals the sick, reforms the sinner, and fulfils the law.

Scientific Discovery.

I have briefly presented this idea of divine law, fulfilled in Love, by way of anticipating the frequent remark that Christian Science is neither Christian nor scientific. What does it mean to have a science? You well know that a science implies classified knowledge; it is the presentation

The prophet Zechariah voiced this Christian idea when he said, "Not by might, nor by power, but by my spirit, saith the Lord." For "the hour cometh," said Jesus, "and now is, when the true worshipers shall worship the Father in spirit and in truth." When our spiritual sense, by which we worship God, is guided by the divine law—that is, scientifically—Christian healing is inevitable. It is truly significant that Jesus opened his mission with Isaiah's prophetic words, "The spirit of the Lord is upon me." From that moment he began to solve those problems through the destruction of sin and disease. He healed the sick, cleansed the lepers, raised the dead, cast out devils. Moreover he declared (according to the Revised Version) that "God is Spirit."

God is Principle.

It is to be noted that although Christian Science presents no new God, it does present several Scriptural names for Deity. This does not mean so many different gods, these are but human terms, used to define the one God according to His several offices. That is, Truth is the law; Love fulfils the law; Spirit demonstrates the Science of the law, and so forth. To illustrate: Let us suppose we have a six-sided room, with each side a mirror, and a lamp placed in the center of the room. Each mirror will present a perfect reflection of the lamp, which will be similar each to the others. And yet, their office differs, for the reason that it is the office of one to image or define the north side, for another to image or define the east side, and so on, all being required to image or define the complete object. In like manner these synonymous terms for Deity are necessary to present the complete nature and being of God, whereby we have the Scriptural definition that God is all Mind, Spirit, Soul, Life, Truth, Love. Though differing in their office, we recognize that they are really identical in their essence, for divine Love is indeed the Mind and Spirit which is God.

It is evident, therefore, that Christian Science teaches no new God, but it does present a new name which includes these synonymous terms for Deity, and that new name is Principle. It is quite impossible to conceive of a divine law without a Principle to govern that law, and therefore Christian Science teaches that God is divine Principle.

A little later he said, "I shall no more speak unto you in proverbs, but I shall show you plainly of the Father."

In this he did precisely what the mother does when she teaches her child that two and two make four. The child does not understand this at first for the reason that it is mental. He sees nothing but physical forms. Therefore the mother begins with something as tangible as red apples. They mean something directly, and he can understand that two red apples in one hand placed with two red apples in the other make four red apples. The mental character of the problem, however, has thus far escaped the child's notice. For his second lesson, the apples are removed, and he must learn by thinking red apples that two and two are four. Then for his third lesson, he is ready to grasp the mental problem without the physical forms.

In like manner Jesus taught the disciples first in parables, using the things of common experience which they could readily understand. Gradually in this way he turned their thoughts away from the physical to a more spiritual sense of things, until they began to apprehend a degree of reality in spiritual things. Indeed their faith was strengthened by visible proofs of healing performed by their Master. To watch others solve these problems, however, was insufficient. For their second lesson, they were sent out in pairs to heal the sick, and thus prove their slight understanding; and behold they returned saying, "Even the devils are subject unto us through thy name." The great mental Principle which underlies all being and action was unfolding to them, and they grasped the spirit of it all by the actual demonstration of healing, so that Jesus could say as an opening to his third lesson, "I shall no more speak unto you in proverbs, but I shall show you plainly of the Father." That is, he could then teach them spiritual things in spiritual terms and they could understand spiritually. From that time their healing was even more remarkable than before, in proof of their positive understanding of spiritual law.

Some there are who believe that the healing works of Jesus are not in obedience to a teachable law, averring that the disciples gained their understanding through the personal inspiration of the great Master. If this were true, what shall we say of Paul and the early Christians? Paul was not a personal disciple of Jesus, but he understood

form. It follows therefore that even surgery may prove indirectly the mental nature of disease.

Human Mind not Regenerative.

The observation that disease is mental has aroused the frequent remark, "Well, if pain is all in the thinking, just think you are well and you will be so." Now the same ignorant belief that causes disease can never cure it; for, if thinking you are well is all that is necessary, and it could be so arranged at twelve o'clock to-night to have everybody think they are well, then all the pain and suffering of the world might be wiped out in a single night. But the most masterful logic of material philosophy can never convince a suffering man that his pain is not real, for the same mind that produces disease can never destroy it. Only the spiritual Mind revealed by Christ Jesus can uncover sin and disease and destroy them, and that Mind which was in Christ Jesus has stood forth in bold relief throughout the Christian era as the panacea for the world's ills. Therefore "let this mind be in you, which was also in Christ Jesus."

Christian Scientists do not go to the sick-bed with the heartless assertion, "Nothing ails you." Jesus had compassion for those who were bound. He never healed a man by ignoring his difficulties, but by recognizing in his bondage a problem which needed to be solved not by ignorant belief, but in obedience to divine law, for the spiritual understanding of this law exposes the nothingness of evil, which is dissolved before it like dew before the sun.

Jesus Eschewed Human Will.

It is well to know that the supposed cause of disease obtains in the mortal mind, and that the understanding of the divine Mind will cure it; but human nature always finds somebody who wants to climb up by some other way. Such people hold that spiritual-mindedness is fit only for weak women and children, but for the man with a belief in personal magnetism the exercise of human will seems more manly. This unchristian belief in human will has been seized upon as a ready method for competing with Christian Science in casting out disease by a mental process. Various names have been used to designate these efforts, such as suggestive therapeutics, psychotherapeutics, or Christian psychology. These are admitted to be the opera-

same sins. But Christ Jesus, manifesting the eternal spirit of the law, purged their conscience once for all, and once purged they had no more consciousness of those sins, either in mind or in body. The apostle Paul has portrayed this as the true healing. Instead of continually doctoring effects, Christ Jesus dealt with the mental causes, and when he purged the conscience of sin, it also freed the body of disease, indicating a positive relation between sickness and sin. "For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk." Thus it is that Christian Science heals both physically and morally.

There are many who really believe that God visits sickness and death upon humanity. It would startle many to learn of the large number of excellent people who are driven annually into infidelity by the cold and cruel assertion that God takes our loved ones away from us. Christian Science wins these good people back to the Father's kingdom by proving that divine Love never afflicted a man with suffering and disease. When Jesus healed the lunatic child he did not rebuke the angels of God, in the belief that God had inflicted the disease, but he "rebuked the devil; and he departed out of him: and the child was cured from that very hour." He referred to a poor crippled woman as "a daughter of Abraham, whom Satan hath bound, lo, these eighteen years," and he healed her by casting out the sinful cause.

The mission of Christ Jesus was to "destroy the works of the devil." He regarded both sin and sickness as belonging to that which he proceeded to destroy with Truth and Love. His sense of devil was not a something with hoofs and horns, but the carnal mind which is enmity against God. The sick man by reason of his sickness may not be half so sinful as the well man. This is indicated by Christ Jesus' words when he said, "Those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay: but, except ye repent, ye shall all likewise perish." And from what should we repent, if not the carnal mind with its train of materialism, that we may "hold fast that which is good"?

So good a man as Job regarded his sickness as the buffetings of Satan and not of God; and he sought his release through a better understanding. not of his disease.

law, and she began to write out her observations. These writings formed the basis of her more complete work, known as "Science and Health with Key to the Scriptures," which was first published in 1875.

THE TEXT-BOOK.

This wonderful treatise on Christian Science presents so accurate an exposition of its Science that thousands of people have been cured of all forms of chronic and acute diseases, by its simple reading, in fulfilment of the Scripture, "Ye shall know the truth, and the truth shall make you free." Mrs. Eddy has religiously excluded any mere opinion on the subject, confining herself strictly to a declaration of the facts as they exist. For this reason it cannot be the human opinion of a woman, for no one can either make or change the law. The facts of the divine law have been presented with such precision and grace that all may read, and understand, and be free. Indeed the last chapter in this book Science and Health, known as the chapter on Fruitage, contains a hundred pages of testimonials in evidence and proof of the fact that its study has healed all manner of sin, sickness, disease, and infidelity. Surely, by such works of redemption, Mrs. Eddy has become the greatest benefactor to suffering humanity since the time of the great master Christian.

There are some, however, who have found it difficult to grasp the author's meaning in their study of the Christian Science text-book. Indeed there are some intelligent people who have confessed to this difficulty. On the other hand, a little child has been known to gain a sufficient understanding of its teachings to heal himself and others. The seeming obscurity to the riper intellect is occasioned by a wrong method of approach. When one approaches the study of Christian Science from as material a view-point as he would the study of physiology, he fails. As one has to think mathematically to learn mathematics, so must he think spiritually to understand Christian healing.

The Master said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." We discover therefore certain needful childlike qualities which lead to an understanding of Christian healing. These are humility, spiritual receptivity, and teachable-

THE IDEAL.

BLANCHE HERSEY HOGUE.

THE individual who is animated by one thought which is in advance of his present pursuits, practices, and habits, possesses in this an ideal which inevitably molds his thinking and his living into improved form. A human being who does not perceive something better than his present performance is hardly conceivable, for however far down the mental and moral scale of human living a mortal may be, somewhere and somehow he has heard, or seen, or read that which will lift his thought from the lower level, whensoever he will heed its call. To human sense, the sinner of to-day may not apprehend nor comprehend the exalted ideal of saintliness, but if the so-called sinner will hearken to that better thought which does lie within range of his mental seeing and hearing, he will be less a sinner to-morrow than to-day. As he fulfils the demand of what he has already perceived, his vision will necessarily broaden; and growing in this fashion toward his own ideal, he will discern in time the saintly ideal which is the full beauty of perfection, and will continue to grow in the joy of striving to make this holy purpose and achievement his own.

Perhaps no two mortals outside of Christian Science share the same perception of an ideal, nor do any two of them express just the same measure of fidelity to the ideal. Living is individual, and each mortal is the keeper of his own heart upon this question. Concerning those who are journeying toward the ideal, the question is not how much better is this individual than his neighbor, but how loyal is each one to the demand for right living which he himself recognizes. The degree of faithfulness to the good one sees, determines one's eventual individual appropriation of the absolute good. Perhaps he who is expressing better conditions than is a discouraged onlooker, is no more obedient to his highest standard than is the discouraged one to his measure of light. The higher ideal demands of him who apprehends it greater things than are asked of the one who has not yet discerned so much.

To be sure, the individual who sees and lives more of the truth than the individual who grasps and performs less of

an absolute, unequivocal declaration of the pure ideal,—"Be ye therefore perfect, even as your Father which is in heaven is perfect." Yet Christendom has listened, in greater or less degree, to the voice of the tempter which suggests that perfection is not attainable this side of the grave, and that imperfection, in consequence, is both unavoidable and excusable. The conclusion thus reached practically abandons the standard raised by Christ, and offers in place thereof a system of repeated sins and forgivenesses which is eventually to come to a sudden end in a heaven obtained by means of sickness and death. Christian Science disposes of this adversary by discerning that the human nature, which Paul defines as the carnal mind, cannot be perfect, because it opposes by its very nature all that is perfect; that for this reason all attempt to improve and save it is impracticable and unfruitful; and that the divine nature, the mission of which is to destroy the human nature, should be understood and actively employed in the purifying of daily conditions and affairs.

In its God-inspired distinction between the divine Mind and the claim of mortal mind, Christian Science has brought that which will save all Christendom,—that which will save all the world. Those who accept the teaching of Christian Science are shown clearly the wholly unideal carnality of the "carnal mind," and the ideal "beauty of holiness" of the Christ-mind. In consequence, they cease to look for any ideal thought or thing in the realm of the carnal, and are lifted to a perception of the nature of that Christlike thinking which knows no evil whatsoever. Thus, as ideals many are disappearing from these human hearts and lives, the spirit of the Sermon on the Mount will more visibly govern day by day.

Christian Scientists have one perfect character-model with which to compare all personal characteristics, and as spiritualized purpose quickens to the destruction of all which meets not the measurement of Christlikeness, Christendom can eventually unite in one ideal and in one universal way for attaining to that ideal. Christ Jesus was too tender and too wise to ask an impossible thing of Christians. He did not ask human nature to be perfect; he said, "Be ye therefore perfect," knowing that the human nature could be displaced by that perfect spiritual manhood which he addressed; and knowing, as well, what

has come to make plain the way of salvation, and the active employment of the highest ideal at each moment of experience is its *modus operandi.* Not that the students of Christian Science have achieved the ideal,—they themselves know well why they have not; but they have been stimulated to a right desire which is satisfied with nothing short of it, and in consequence their striving for it is continuous and sincere.

Upon every page of the Christian Science text-book the reader is instructed concerning the inheritance of perfection belonging to the spiritual man; he is urged to seek this inheritance, and he is shown in detail how to cast out of thought and life the imperfect patterns of the mortal education which would obscure the inheritance. The student of Christian Science, in his continuing effort to walk in a perfect way, learns that if to-day's trying goes no farther than refusing to walk in an unrighteous way, much has been accomplished. Perhaps he cannot attain the full ideal instantaneously, but he can at once refrain from such inconsistencies as are apparent to him. If he cannot reflect the full measure of divine Love, he can at least refuse to think or speak or act the opposite of divine Love, and in his heart he well knows how to detect Love's opposite. Taking these footsteps, he is treading down his belief in evil's government and proving that good alone has power to govern him, even though he may seem at present far from entire submission to its rule. Preparing a place for the ideal by resisting and overcoming the unideal, he is engaged in a thought-process which earns God's protection by its own fidelity to its highest and best. God's blessing rests abundantly upon that one whose course is ever morally upward, and such blessing is externalized to him in a keener recognition of perfection and a quickened ability to detect his own imperfection.

Following the angel guidance of the perfect ideal, the Christian pilgrim will cast from him sickness as well as sin, death as well as disobedience, for Christian Science has completely unveiled the knowledge that neither sin, sickness, nor death dwells in the perfect manhood which faithfully reflects the perfect fatherhood and motherhood—God. To the Christian's resistance to moral evil, the Christian Scientist adds resistance to both sickness and death, resistance to every asserted law or condition which entails

HOW TRUTH WAS FOUND.

ROBERT NALL.

TEN years ago the writer was wandering in a maze of doubt and fear. It was a time of mental perplexity and physical suffering. If he could but have seen that it was also a time pregnant with future peace and spiritual joy, what a difference the outlook would have presented! The very restlessness and hunger betokened prospective satisfaction.

It is only indifference or cold content, in relation to either the spiritual or material, which is hopeless. The intense longing which is manifested in activity and research, the determination to achieve and possess, knows nothing of dull listlessness, it is alert and optimistic; but the condition of thought which is typified in the Master's words as walking "through dry places, seeking rest," and yet finding none, is hemmed around with mental darkness. Such a stage of experience may, however, be chastening and educative, even though it is painful; but it is the pain of heart that forces the cry for help, the darkness that impels the desire for light,—the condition of a soul bereft of that spiritual rest which is a normal possession of the spiritual man, and which is invariably found at last, though the search may be long and at times apparently hopeless.

Every Christian Scientist knows something of the relation between mental and physical trouble. To others this relation is undetected; hence the searcher for physical health, seeing from the material standpoint alone, is ignorant that it is his spiritual hunger and restlessness which need to be satisfied, his misconceptions of the basis and source of all spiritual blessedness which need to be removed, before he can attain the desire of his heart. He is working in a wrong direction; his whole concept of life in its only true sense needs to be transformed; but starting on an erroneous basis, and hampered by the limitations of early false teaching, what a weary search it is! And yet what lessons are to be gathered from it, if the experience can be interpreted aright and its results woven into the warp and woof of future demonstrations.

The value of personal testimony has always been recog-

alert to newer phases of religious thought. What were believed to be the fundamental truths of Christianity came under review. About one or two of these, doubts had never been absent; indeed, such teaching as was embodied in the conception of eternal punishment had never been accepted; but there had been a tenacious hold on other portions of church creeds, a somewhat intolerant condemnation of those who held different views, and a warm advocacy of certain interpretations of Scripture which it was contended were "essential to salvation." It was a personal crisis, a period never to be forgotten, when consciousness suddenly awoke to the fact that the theological structure which had apparently been built upon solid foundations was insubstantial. There were manifest signs of disintegration.

A wide and varied course of reading—a necessity in the journalistic profession, which entails a daily alertness with contemporary history and a close study of current events from the all-round standpoint of public utility—led to a reconsideration of religious doctrines. To many this is a period fraught with peril to simple faith and homely religion, and he who passes through it into fuller light and clearer apprehension of Truth has taken his place among those who should be eternally grateful. How the whole structure of faith seems at one time to be crumbling to dust! The divinity of Christ, the virgin birth, the resurrection, the incarnation, the ascension, heaven and hell, the authenticity of the Scriptures—even the very existence of God and His relation to good and evil—these, and every aspect of them, with all the considerations involved and all the momentous consequences that follow their rejection or acceptance, came under the search-light of investigation. Those who have gone through similar experiences—many who have found in Christian Science a complete answer to these problems—will know what it all means.

The rapidity with which doubt grows when once permitted entrance into the heart, is in contrast to the very gradual, almost reluctant, manner in which faith usually returns. The doubt is accentuated and perpetuated by the fact that the doubter too often becomes the easy victim of any shade of belief which happens to be brought under his notice. A leaflet, a suggestion from a friend, a casual

of these in the great work of spreading the truth. In a few months Science and Health was again taken up, but its reading was accompanied by a study of pantheism and other lines of thought which it was believed would be helpful. This was the writer's way of coming into Christian Science; but it is not to be commended to every one. Investigation, to be thorough and complete, however, cannot be one-sided. There was the impulse to read everything available for as well as against this new teaching. There were times of vacillation; but there was progress. Some faint apprehension of the truth of Christian Science was dawning. With this, and the help of others, came the overcoming of much that had caused trouble. Then doubt dissolved into something like certitude. Theological difficulties passed away. Physical distress became lessened.

There had been years of this distress, and there had been resort to many physicians and many remedies without avail. The last state threatened to be worse than the first, and this was even predicted by *materia medica.* Then came the beneficent truth of Christian Science, unfolding and destroying errors previously undetected, and bringing healing in its path. It was truly a haven of rest. Since then the daily study of the Bible and Science and Health, with the Lesson-Sermon, has led to the uprooting of many erroneous concepts. With this, there has been a broadened spiritual outlook, a more Scriptural, therefore a more rational, conception of God and of the mission of Jesus, and a clearer apprehension of Christ, Truth, as the remedy for humanity's sorrows. Some things had to be surrendered, but these were not vital. For these there has been substituted much that is essential in demonstrating the divine power ever present to heal and to bless. The questions often arose, Why is progress not more rapid? Why is the spiritual illumination so gradual and the physical healing so slow? The reply comes with spiritual growth, as sense testimony is rejected. The material concepts and aids are seen to be worse than useless in this redemptive work. Dependence must be on God as Spirit, and it must be seen that all the universe, including man, is spiritual, and man made in the likeness and image of God. The dawn of this new light, the truth that makes free, is inevitably followed by the vanishing of false beliefs,—those "dream shadows" that puzzle and disturb be-

Touched a white garment in the throng and press.
I see the wakeful sentries of the stars
Keep watch and ward above the woods and scars:
And not a star but tuneful tribute brings:
Harmonious all its ways, harmonious songs it sings.

Thine is the still, small voice
That stays the storm and bids the world rejoice:
Thine is the hand that gives divine repose;
To hearts distraught—forgetfulness of woes.
Far in the saintly cloisters of the night
The moon is waning, wondrous, calm, and white:
The clouds enfold her fondly, while the main
Weaves her white footprints in a pearl-entangled chain.

O heaven-reflecting earth
And golden sky! the music and the mirth
Of your sweet tones constrain me, and would prove,
By loveliness alone, your source is Love.
The winds are hushed, the shifting shadows creep
Silent as summer dreams, softer than sleep,
O'er the still wave, till morn awakening calls
With sound of silken wings and velvet-soft footfalls.

We long for heaven, and yet
At times we falter with a fond regret:
The wafted scent of flowers, or sound of bells,
The crimson sunset, saddening fields and fells,
The clasp of hands, the light of loving brows,
The song of wakening birds among the boughs,
We love them all so fondly, that we deem
We would not wake from such a heavenly-tinted dream!

Why do we sigh for earth
When beauty is immortal, and her birth
Is in the heaven of heavens, and here we see
But faint reflections of her purity?
But far aloft, along the mountain's horn,
The fair white path ascends to meet the morn:
And we may climb from out the shuddering night
Till beauty's self appears, and faith is lost in sight.

none, but does much good to many, and that it holds out the hope of final deliverance from evil, it is seen that it were better to examine this subject kindly and rationally, with the desire to understand the truth of its teachings, and to realize the good it contains, rather than to criticize or condemn it from no other reason than that it is contrary to what one has been taught or accustomed to believe.

It may be that some new students, whose zeal outstrips their discretion, talk at random concerning Christian Science, and make statements far in advance of their understanding and experience, and thus give rise to many erroneous impressions of what Christian Science teaches; but it is unfair to base one's judgment upon conclusions drawn from such impressions, without verifying them. All men are not mistaken; and admitting that some irresponsible people may find their way among Christian Scientists, and say and do erratic things, the general personnel of the movement, and their conduct before the world, are such as to command unreserved respect.

Because so many good people—people of culture and refinement, of high business and social standing, as well as those of the humbler walks of life—find a satisfying church home and an effective remedy for their ills in Christian Science,—this, instead of furnishing reason for opposition, should influence others to inquire concerning the fundamental truth which has wrought so much good, and which attracts and holds so many to this teaching. One may walk in ignorance over a gold-mine, and so pay no heed to the treasure beneath his feet; or he may deny that gold can be found there; but when others dig below the surface and find all they need of the precious ore, it is surely folly any longer to deny its existence.

Let us take the question of healing the sick, which has aroused considerable opposition to Christian Science in quarters whence one would naturally expect sympathy and encouragement. Because Christian healing had fallen into general disuse, many believed that it belonged only to the first century, and that it had passed out of human experience beyond the hope or the reasonable expectation of its restoration; but before assuming this position it would be better to consult history in this connection, as well as to reason out one's conclusion from a more logical premise than the existing general lack of faith in God.

there any possible cause, outside of one's own unbelief, for concluding that the healing power of Christianity has been lost, while its redemptive power in the case of sin has been retained?

To do justice to the claims of Christian Science, one must not lose sight of the fact that the attention of mankind was first called to Christianity because of its power to heal, and it is not unreasonable to assume that in order to hold the attention of men it must continue to exercise the same power in the overcoming of human suffering. One cannot well deny that Christianity to-day would gain in glory and strength were it to repeat the healing works of Jesus, were it to make whole the halt and the blind, and lift the sorrow-stricken into peace. To do this would without question increase its influence, multiply its blessings, and waken more universally the tired hope of men. Then why not look for the restoration of these "former things," instead of closing one's eyes to the growing evidences of this restoration, as witnessed in the Christian Science movement, and saying that it cannot be?

Let Christians reason together rather than dispute concerning this great question. Let them consider it on the broad basis of human need, and their acknowledgment of the power of God; on the basis of what Jesus did and taught his followers to do. Meeting together on this common ground of belief, Christians cannot consistently deny the sick the right to rely upon Christ for help to-day as of old, nor will they take from any sufferer the hope that there is help for him in God, in spite of what material beliefs may decide. If it was right for those who have been healed by Christian Science to have been healed thus, if we would not or should not send them back into the suffering from which they have been delivered, then it is right for others to seek and find the same divine help, the same savior from physical as well as moral disease. Let us reason together as Christians, and pray that our darkness be enlightened and our faith strengthened, that we do not fail to recognize and welcome the Christ when revealed to us.

Another phase of Christian Science commonly misunderstood is its teaching regarding the unreality of matter. To human sense the statement that matter is not real seems absurd, but this absurdity vanishes as one intelligently

is its "spirituality" (Science and Health, p. 471). It should be readily apprehended that to regard the phenomena of material man and the universe as a temporal sense of things, appearing only to the immature, imperfect human sense of being, and to accept them as the actual truth and substance of creation, are very different. It should also be readily seen that it is possible for one to be in the material world and yet not of it, that because of his lack of spiritual growth and understanding, it is possible and consistent for him to eat and sleep, live in a material house, conduct business, etc., and yet conscientiously believe and declare that materiality, in all its forms, laws, and conditions, is in the scientifically spiritual sense unreal. The Christian Scientist takes the latter position in order to escape the weariness and wickedness of the flesh, and to keep his thought upon the ultimate goal of his faith, viz., spiritual consciousness and immortality.

Although the teaching of Christian Science regarding the belief in matter is contrary to the general belief of the age, it needs only a little unprejudiced reasoning to see that, although it is necessarily at variance with physical sense testimony, it is in accord with Scripture, and that its perfect realization is the desideratum of all Christian effort. Scripture teaches that the material sense of heaven and earth must pass away before "a new heaven and a new earth" can appear; and this confirms the Christian Science teaching, that the spiritual universe is the only real universe, and that the primary and essential facts of being include no matter, sin, nor death. On the basis of truth, it is just as rational and right to declare that there is no matter, as to declare that God is Spirit and infinite; and this declaration is made in Christian Science, not because human thought may now fully perceive the evidence of this truth, but that it may grow toward that perception and experience.

Another point of Christian Science commonly misquoted and misapplied, is that evil and sin are not real. One might reasonably suppose that all who are working and praying for the freedom of mankind from these conditions would welcome rather than oppose this doctrine, confirmed as it is by positive results. Even human experience teaches the wisdom of believing in good in preference to evil, and this alone should prepare honest inquirers to take the Christian side of this question, and to reason it

tist's place in this regard to see how impossible it would be for him to commit evil and expect to evade the responsibility and punishment thereof by declaring there is no evil. He would see that to make good this statement there must be individual reformation, the renunciation of sin, and an all-absorbing love of good. Instead of drawing a veil over evil by declaring it unreal, Christian Science exposes its falsity, uncovers its hidden operations, and condemns it in all its forms because it does not partake of the nature of God, hence has no right to be. Some may criticize what they believe to be the Scientist's attitude toward sin; but when aware of the facts, no one could honestly find fault with what his position actually is. The fact, now quite generally admitted, that Christian Science in practice leads sinners to forsake their wickedness, and makes even the best people better, discloses the real influence on mankind of this teaching, and should encourage all Christians to consider this question in the spirit of humility and gratitude rather than in the spirit of destructive criticism.

If the inquirer reasons out these points satisfactorily, so that he gains a glimpse of the real meaning and purpose of Christian Science, he should not seriously misunderstand its teaching regarding the perfectness and spirituality of man; for if he reaches the conclusion that evil and matter are unreal, he must see that these conditions do not enter into the facts of creation, nor into the nature of God's man. God being infinite good, it should be evident to all that His creation embodies only the idea of goodness. It is man's necessity to be perfect, to be the image and likeness of God; if he is not the image and likeness of God, then man as the creation of God does not exist. It is plain that to the physical senses man seems the reverse of the divine image, having a sinful nature and experiencing suffering and death; but instead of accepting this sense as conclusive, would it not be better to lift thought to a higher and more spiritual conception of being? Although man as conceived of materially is sinful and imperfect, is it not Christianly reasonable to believe that, unseen to physical sense, there exists a perfect ideal manhood awaiting recognition by human consciousness, to which ideal manhood it is the duty of Christians to lift themselves?

In his first letter to the Corinthians St. Paul quotes Isaiah

belief which would unite Spirit and matter in man and call it the idea of God. The Christian Scientist lifts his thought above materiality, and rests his mental treatment on the truth of man's spiritual being as the child of Spirit, and as this truth is understood it removes the sense of physical discord.

It should not be necessary to say that while the Christian Scientist believes man to be spiritually perfect, he does not believe nor imply that he (the Scientist) as a mortal manifests that perfection, but he aims to hold his thought to the perfect ideal, in order to free himself from the opposite false sense which leads into sin and suffering; and he finds that this method works for his betterment in all that pertains to his welfare. Every one takes practically the same position who resists sin in his thought and overcomes it in his life, though he may not define it in the same positive, absolute way with which the subject is treated in Christian Science.

It is not practicable to consider here all the points of Christian Science which are often misunderstood, but enough has been said to show that an open-minded examination of its teaching, uninfluenced by one's former opinions or education, will dispel many of the erroneous impressions now current regarding this subject, and reveal the fact that Christian Science is reasonable and consistent not only in its worded statements, but in all its detailed application to human needs. The most important and decisive question concerning a teaching which offers so much help to men in their struggles with evil as does Christian Science, is, What effect does it have? Are those who accept it made better or worse? The wonderful moral reformations which result from the practice of this Science, should make one pause in his judgment, and lay aside prejudice or antagonism until he reasons out its statements from the Scientist's point of view. Evil is always unreasonable and inconsistent, wrong to the individual's highest sense of truth and right; but that which results in good, which brings increase of love and harmony to hearts and homes, which makes men purer, healthier, and holier, is its own proof that it is right and true. In its effects upon mankind it has been demonstrated that Christian Science is of God; and all men need its influence in their thought and life.

it we must, however, both in ourselves and others,—but how?

One of the first things necessary in the overcoming of prejudice is to discover its nature; and we shall find the following to be some of its characteristics: ignorance, fear, uncertainty, lack of confidence in the ability to discriminate, self-justification, unwillingness to be corrected. A man has settled convictions about some particular question, and to any statement which is at variance with these convictions he will not listen—why? He is not afraid to listen to the statement that the result of two times two is five, because he understands and is able to demonstrate that it is four. On the other hand, if he believes the result to be five, but is earnestly striving to be right and to know the truth, he will be neither unwilling nor afraid to have it proved to him that it is four. Why then should he maintain a different attitude of thought with regard to any other question?

There are many influences which go to form our conceptions and determine our sense of propriety, of right and wrong. First there is the family influence. Our first impressions and opinions, and they are lasting as a rule, are but the result of family bias. You can often tell what a father or mother thinks about a matter by listening to the prattle of the child. Second, we have the sectional or local influence; the general trend of thought in the locality in which the child lives. A German family brought up in America is very different from what it would have been if that same family had remained in Berlin or Hannover. It makes a difference, too, whether a child is brought up in New Orleans or New York. Third, there is the educational influence. In the course of his education a child should learn to think for himself, but he may simply imbibe the thoughts or opinions of the teacher, or he may be taught to think wrongly. Fourth, personal influence is to be considered. By close association with certain persons our thoughts or opinions may be influenced by theirs, or by special effort on their part we may be led to make certain decisions. We find these influences exerting themselves along all the lines of human experience and activity. Take politics as an instance. The expression is sometimes heard, "I vote the ticket that my father, and his father before him, voted." We may conjecture what a

advancement? Many there are who are unwilling to listen to Christian Science, unwilling to test its power to heal and save, simply because it differs from what they and their fathers have always believed. Others, from false impressions, are misjudging and condemning it without a thorough investigation. By yielding to their prejudices, they may be shutting themselves out from the blessings they most need and long for. How many weak and sickly lives would be strong and healthy, how many sad and sorrowful hearts would be joyous and happy, but for this deceiving and blinding trait of human consciousness.

Another form of this evil against which we all need to guard is what might be denominated personal prejudice. Perhaps we regard some person with disfavor, and on examining the cause of our adverse opinion, we may find it is based on some false report, misrepresentation, or misunderstanding. We have prejudged them without a thorough acquaintance with the circumstances, facts, or conditions. What care is needed that we heed not the tale of the tattler; no, not even the suggestion nor innuendo of a so-called friend, lest by so doing we are led to hold the shadow of distrust or doubt over any one. Jesus told his followers to "judge not" and "condemn not." It is true that if we see some one laboring under an error, we should not excuse, condone, nor associate ourselves with the error; but this is not judging. If some one were to say to us, "Two times three is seven," we would not be judging him by knowing that it is six. If some busybody kindly (?) calls our attention to the fact that Mr. Jones seems to think that two times three is seven, shall we stiffen ourselves up when we next meet Mr. Jones, and pass him by with a conventional bow and a cold smile, lest our understanding that two times three is six be contaminated or corrupted? Such action would be prejudging of the most reprehensible character. Why should we be so afraid of each other's errors? If we love our friend,—yes, or our so-called enemy,—who is laboring under an error, we shall endeavor to correct him; and do it, too, in the way that we think will be most acceptable and so be the most likely to appeal to and convince him. On the other hand, if we find this spirit of prejudice manifested toward us or our views, we should meet it with lenity and consideration. If we could see our views from the standpoint

TESTIMONIES FROM THE FIELD.

THE following testimony represents an outburst of heart-joy for the healing of the body and for "the home of the soul" which I have found in Christian Science, and it is submitted with the hope that it may help some other sufferer to find a haven of rest and peace. If there ever was a day when some physician was not well acquainted with me, it was at such an early age that my memory has failed to record it. It is certainly a matter of fact that for twenty-five years and more I have had some doctor in attendance. About eleven years ago this attendance assumed a seemingly permanent state of regularity. Four years of care and worry found me still under their care; then there developed chills and fever, which defied professional treatment. The attacks succeeded each other with great regularity, granting me but brief interims of attempted recovery. After some time, during which I took quantities of medicine, the internal difficulties underwent a symptomatic reclassification. The physician then in charge made a new inventory and decided that the result might be phrased as chronic intestinal trouble.

The operating table was next introduced, with the cheerful announcement that I had about one chance in a hundred of ever remembering the operation. The record shows two hours and twenty minutes of surgical attention for the appointed day. Three of the surgeons, as the nurse told me later, prophesied my decease, but their predictions were not fulfilled. When on my feet again I found myself still waiting upon a doctor, because of constant pain. This last stage covered over three years, during which I was regularly taking medicine, which sometimes reduced but never ended the pain. Strict diet was prescribed, and followed with three kinds of medicine as an incident of every meal; with still other kinds prescribed for the hour of retiring. Frequently the pain would become so acute that life seemed one long-drawn-out agony. I never was sure, when I began a day's work, that I would be able to finish it; never sure when I retired that I would be able to begin another at the proper time.

In November of last year my wife and I came to Chicago. Seemingly by chance we took rooms in a house

suaded, as Mrs. Eddy says (Science and Health, p. 494), that "divine Love always has met and always will meet every human need."—*Charles A. Alden, Chicago, Ill.*

HAVING tested Christian Science, and experienced many proofs of its efficacy in meeting needs common to all mankind, it would indeed seem ungrateful to withhold my testimony in regard to what Christian Science has done for me. It is in a most sincere spirit of humility that I reflect upon neglected opportunities in this "passage from sense to Soul" (Science and Health, p. 566), nevertheless it is with the deepest gratitude that I count the blessings made manifest through this truth. My first desire to study and live Christian Science came after a summer's acquaintance with a Christian Scientist whom I met in a little Canadian town. It was the beauty of character, the strength of purpose, and the perfect consistency of ideals and every-day life that made me concede something worth while to the influence of Christian Science, and it was the constant anticipation of good, dispelling fear, that led me to desire this truth for myself.

It was still with this desire that I returned to Chicago to resume school duties of a most uncongenial nature. For some time I had looked forward to the harmonious adjustment of the necessity for earning a living and the kind of work in which I could best express myself. I had just spent a year of considerable effort and some sacrifice in preparing for special work as music instructor, but lack of preparation and of practical experience seemed to be limitations in the way of securing such a position. I began to study Science and Health. I read it constantly, and like a friend it kept me out of the "Slough of Despond." The joy of having found this gloriously uplifting truth, this beautiful philosophy of love shown to be an ever-operative law with practical results, was most exalting. In but a few weeks I received a letter containing an offer of a position as music director in a normal school. My heart's desire had been granted, and every circumstance showed how "Love is reflected in love" (Science and Health, p. 17).

Christian Science alone has enabled me to overcome fear and the rest of mortal mind's deceptions. I have grown to understand myself, my relation to my fellow-

The condition, which grew out of fear of large responsibilities and the constant meeting of the public thought in my work, had become so fixed a habit that even the cessation of work in vacation periods did not seem to bring freedom. I rejoice to say that this fear has been entirely destroyed, and with it a severe stomach trouble. I have gained very perceptibly in the appearance of health, as manifested by the body, and I find that I can retire at an early hour with immediate rest, or at a late hour if need be, and feel just as refreshed and ready for the day's work. The significance of Mrs. Eddy's life and her love for the world has inspired a reverent affection and a deep sense of gratitude. For the peace which the understanding of Truth has brought, for the trust in God's promises to His children that every small proof of Christian Science has left with me, for the beautiful friendships it has given me to enjoy, and for all that it has brought to those most dear to me in my home,—for all these I am exceedingly grateful.—*Charlotte Paulsen, Oneonta, N. Y.*

CHRISTIAN SCIENCE found me a slave to the tobacco habit, and when I think of the years of servitude to that taskmaster I indeed rejoice for my redemption. When I was quite a young man my father gave me a gold watch if I would not smoke cigarettes for one year. I won the watch and kept the promise to the letter by smoking ever so many more cigars and chewing great quantities of tobacco; and when the year was up I was waiting to follow out my sense desires. I smoked incessantly for years after that, even having to get up in the night sometimes to indulge. I had a great desire to stop, but found I could not. I tried it once, and I vowed that never again would I go through such an ordeal.

A copy of Science and Health was loaned to me, and when I had gotten about half through reading it I found that I had forgotten to smoke. I rejoiced in my newfound freedom, though I feared the appetite might return; but it had received its death-blow, and I have not touched tobacco in any form since that time. I am also very grateful for the healing of a number of ailments that occurred about the same time,—chronic bowel trouble and complications arising therefrom. So gently and gradually did the truth work that I did not know at what period the

wrested a crown from some one else's brow, or in the delusion that this brings any satisfaction.

After reading what has preceded, one would naturally think I have had enough blessings for one individual, but I have many more to be grateful for. I was very much addicted to profanity, and when I flew into a temper indulged in it freely. It did not take a great deal of reasoning on my part to convince me that Christian Science and swearing would not mix. I made a few mistakes at first, but now profanity has become obsolete in my conversation. And there is still another blessing to be recorded. My memory would fail me at critical times, causing me great annoyance in my present vocation before the public; but since I have been in Science I have had no trouble in that direction. Any more? Yes; fear. I do not mean I have entirely overcome all fear, but to such a great extent that I am strengthened to grapple with its more subtle forms.

I came very near forgetting one more bad habit,—the drinking of intoxicants. I was never a drunkard, but there were the associations that had to be given up, and I dreaded the cutting remarks which I thought would naturally follow my resolve to do so. The environments in which I then was, seemingly required that I should be convivial, and though I tried to follow out the rules of Science as best I knew in not doing wrong, I did not at the time consider drinking as exactly in that line; so I kept it up for some time, until after one particularly strenuous night, it dawned on me how very poorly I was following the saying of Jesus: "Blessed are the pure in heart." I can also remember how superior and manly I felt when I had firmly resolved never, under any consideration, to touch drink again; and I also knew that I could keep my resolution. The peace of that moment beggars description! I had another surprising demonstration in finding that I had no difficulty in breaking away from my old associates; in fact, when they found I did not drink with them, they wisely left me alone.

All this I owe to the uplifting power of Truth, as revealed to us through that godly woman, Mrs. Eddy, whom I firmly believe to be the inspired messenger to this age. For her untiring labors and unswerving purpose in making this Science clear to the world, I, as one of the most unworthy of the flock, owe endless gratitude both

am entirely well and strong and glad in the assurance that God who is our Life, the only Truth and Love, will help us to overcome all evil if we really trust Him above all else, and are daily striving to keep His commandments.

Frau Bertha Meyer, Hannover, Germany.

IT was about seven years ago that I first heard of Christian Science, and it appealed to me, as I had often wondered why there was no church that recognized all of the teachings of Christ Jesus. I seemed unable to investigate Christian Science at that time, but I drank in every word that friends said to me about it. Two years and a half ago the subject was again brought to my attention by a relative who came to visit in our home. He spent ten days with us, and before the time was past I was convinced that the study of Christian Science would bring to me the happiness I had been longing for during the past years. While in my teens I had become a busy worker in the church, but always felt that I was not getting out of the Bible the truth which God intended His children to have.

I commenced the study of Christian Science not for the physical healing, but in search of happiness and with a desire to know more about God. I purchased a copy of Science and Health, and was told that an earnest study of the text-book in connection with the Bible would satisfy my desires. These books have been my constant companions ever since. Some days I have carried Science and Health with me about the house as I did my work, and I have found that the truth was unfolded to me as I needed it. Although I did not begin the study of Christian Science for the physical healing, I found that by my earnest study of these books the healing had come. I had worn glasses constantly for eight years, but after studying Science and Health two weeks I found that unknowingly I had gone a half day without my glasses. Before three weeks had rolled away I was able to lay my glasses aside, and I never have needed them since that time.

Soon after this Truth led me to a Christian Science practitioner, who talked with me wisely and strengthened me in my dependence on the study of the Bible and Science and Health. In a little over a month an ailment had disappeared which doctors had told me I never would be

carded immediately after I became interested in Christian Science, as I had no further need of it.

The most wonderful healing was with my eyes. They were affected from the time I was a small child, and continued to grow worse until at the age of fourteen years I had to give up my schooling. I was placed under the care of a specialist, and after spending thirty years in treatment by one doctor, then another, I was still no better. I wore heavy ground glasses, smoked glasses when going out, was entirely blind in the right eye, and could not distinguish a man from a woman across the street. During this period there were six years that I could not read a word, and wore a sunbonnet drawn down over my eyes from the time I arose till I retired at night. At last a specialist told me that my case was hopeless, that nothing could save my sight.

In this condition Christian Science found me, and after studying Science and Health for nine months I forgot to put on my glasses. I then found that I did not need them, and that I could see better at a distance with my right eye than I could with the left one. Now I do any kind of close work, and read without glasses, not having had them on since I laid them aside ten years ago. All these chronic diseases were gradually overcome by the reading and study of Science and Health. In an acute attack of lung trouble, however, it seemed wiser to seek the help of an experienced Christian Scientist (see Science and Health, p. 420), and Truth was again the victor. I have gained greatly in weight since my healing in Christian Science. Last but not least was the destruction of the liquor habit in the case of my husband. He had been an habitual drunkard for years, and was not only a physical wreck but mentally affected, to say nothing of the curse to the home and the poverty too; but all these conditions were overcome by Christian Science, though it was a long, tedious battle.

Words cannot express my gratitude for these victories by the understanding gained through the study of Science and Health. I am trying to prove my love to God, and to our dearly beloved Leader, by my works in Christian Science.—*Linnie E. Woods, Elwood, Ind.*

ABOUT seven years ago I became ill, and as was usual

Since that time Christian Science, when applied according to the rules given us in our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, has never failed me; and it is teaching me and helping me to overcome many ungodlike conditions. I wish to say in conclusion that I have not words sufficient to express my gratitude for this Science, or my reverence for our beloved Leader, Rev. Mary Baker G. Eddy.

Martin Sheeran, Denver, Col.

I HAVE often had a desire to make public what Christian Science has done for me. It would, however, be impossible for me to tell in a few words of all the blessings that I have received. I never had a well day from the time I was two years old until I was healed by Christian Science. At the birth of my first child I was so severely injured that neither the skill of the best physicians nor an operation succeeded in relieving the pain and misery which followed the injuries. My doctors agreed that I could never be cured, but thanks to God, and the truth as taught by Mrs. Eddy in her book "Science and Health with Key to the Scriptures," I have been entirely healed. It is over a year since I was freed from the distressing trouble, and I have never felt the slightest discomfort since. During these long years of sickness and trouble I became very deaf, but my hearing is now much better, and though not entirely restored I am very sure I shall be permanently cured of that also, as I have been of all the other diseases. I have had many beautiful demonstrations in my home of the power of divine Love to help us all, if we will only let God heal us.

I not only owe my life to God, and to the teachings of our dearly loved Leader, but also the happiness and contentment which have come to me through Christian Science. It is my earnest desire to devote all my time and energies to expressing my gratitude for my healing by walking in the footsteps of Christ and to lead others to the truth which makes us free.

Mrs. Mary C. Thompson, Evansville, Ind.

The Christian Science Journal

[illegible]

EDITORIAL

[illegible]

a Christian Science nurse, shall be one who has a demonstrable knowledge of Christian Science practice, who thoroughly understands the practical wisdom necessary in a sick-room, and who can take proper care of the sick.

The cards of such persons may be inserted in *The Christian Science Journal* under rules established by the publishers.

ARTICLE XXII.

CLOSED TO VISITORS.—SECT. 14. The room in The Mother Church formerly known as "Mother's Room," shall hereafter be closed to visitors.

[There is nothing in this room now of any special interest. "Let the dead bury their dead," and the spiritual have all place and power.—MARY B. G. EDDY.]

COMMENTING upon the announcement of the early issue of *The Christian Science Monitor,* the Los Angeles, Cal., *Pacific Outlook* said editorially,—

For the first time in the history of the world a religious organization is to become responsible for the regular publication of a daily newspaper which shall print, not simply news of a religious character, but the news of the whole world. Announcement is made from the headquarters of the Christian Science Church that The Christian Science Publishing Society will soon issue *The Christian Science Monitor.* . . .

Such a publication as this should become and remain the ideal daily newspaper. From one end of the country to the other—yes, from one corner of the world to the other—the cry has echoed and reechoed for years past: "Give us cleaner newspapers. Save us from the 'yellow press'!" There is no doubt that, way down in his heart, the average man, especially the average man of family, abhors the average daily newspaper's proclivities toward sensationalism. He abhors and detests "news" having to do with crimes, divorce, and certain brands of "sport." He has learned to look with suspicion on news relative to great and important political undertakings, experience having taught him that news of this class altogether too frequently is "doctored" to suit the ends sought by the party or faction of which his daily paper is an organ. More and more men of this type—the real bone and sinew of the nation, the thinking, independent men, the men who make bloodless and quiet revolutions possible —want a daily newspaper which will publish all the news that is fit to print, and stop there. It is significant that the Christian Science organization is the first to undertake the publication of such a paper. It means that this great and rapidly developing organization, with its hundreds of thousands of adherents, is keenly alive to the public demand. It means, we take it, that a great, high-minded daily is about to depart upon a mission comparable with which journalism thus far offers absolutely nothing. The *début* of *The Christian Science Monitor* is bound to create a world-wide interest.

welfare of the nation? Speaking of the stern virtues of the Pilgrim Fathers, Frederick Lawrence Knowles has said,—

> Tell us, ye stars, that watched their lonely fires,
> Yea, watch each generation as it runs —
> The witness of their prayers, and our desires
> High as their own — say, are not we their sons?
> Shall not the virtues which have made them great
> Rule, animate, enthrall our hearts, control our State?

But a people cannot rise above their concept of God and His law, and we can but recognize that much of fear and of material belief entered into the concept of those who yet did grandly because they had faith in divine justice, and who believed that it should be allowed to govern all men impartially, so that universal right should at length prevail the world over. They believed in God and in the power of good, but belief in the devil and in the power of evil was also considered an essential in their creed—and what has been the result? To-day many professed Christians do not hesitate to say that it is not possible to succeed in the world if one heeds the command, given of old, "to do justly, and to love mercy." There are some who do unjustly and yet seem to prosper,—for a time,—and there are others who seem to fail because they do not know how to use that invincible weapon, the known power of righteousness, of good. These, almost equally, need to have their opinions corrected before either can be true representatives of a great and free nation. The tyranny of wrong cannot, through fear, enslave or oppress the one who understands the power of divine Principle and desires above all else to be governed by God as thus known.

It is surely fitting that here, where a nation was born from a mighty desire for freedom, should be found the highest, broadest concept of freedom that the world has ever realized,—an all-encompassing sense of personal liberty which leaves nothing unprovided for in the whole range of humanity's present and future possibilities. Truth is not, however, the special heritage of any nation, as Peter discovered long ago, when he said to the Roman centurion, "I perceive that God is no respecter of persons: but in every nation he that . . . worketh righteousness is accepted with him;" and the teaching of Christian Science, that only as Truth makes men free are they free indeed, is finding acceptance in every land. Men everywhere are awakening



traceries of the naked trees; the deeply carpeted paths that echo our steps with whispered laughter; the winelike tonic of the air, that hints both of the summer's garnered riches and the winter's biting frost; the wondrous hush of things that tells of the twilight of the year,—surely nature could not frame a sweeter nocturne than this, and as the listening lover of it all stands beneath the pine-trees with every impulse molded into quietness, he is glad to be alone, lest some human commonplace break in upon and mar uplifted thought. Yes, for the keen-visioned and the spiritually aspiring the autumnal days are indeed holy,—filled with suggestions that bid us

> . . . look and listen, gathering whence [we] may
> Triumph, and thoughts no bondage can restrain.

And yet, for the multitude who find in the falling leaf and the gathering cold reminders of their hastening doom, these are indeed "melancholy days," and the explanation is found in the pitiful fact that for centuries most men have been led to think of themselves as belonging to and part of a material order, and hence that their history can but conform to that round of birth, growth, maturity, and decay which is so familiar and so universal that its impression upon both conscious and unconscious mentality is deeper, perhaps, and more seemingly ineradicable than any other factor of human belief. There results that expectation of decrepitude and final defeat which is known as human destiny, and which is permitted to rule with a rod of iron over vast areas of thought and experience. Nothing could be more clear and more inspiring, however, than the teaching of Christ Jesus respecting the life of man, namely, that it is immediately from and of God, and hence eternal; that its fitting symbol and expression is an ever-harmonious and buoyant youth, and that its rightful rule should be manifest in our triumph here and now over everything that makes for decay and death. The supreme purpose and end of his heavenly mission, as well as the supreme privilege and opportunity of our human experience, was disclosed when he said, "I am come that they might have life, and that they might have it more abundantly."

While the letter of this great redemptive thought and service of Christ Jesus has found some verbal expression in every creed of Christendom, its vital significance to the

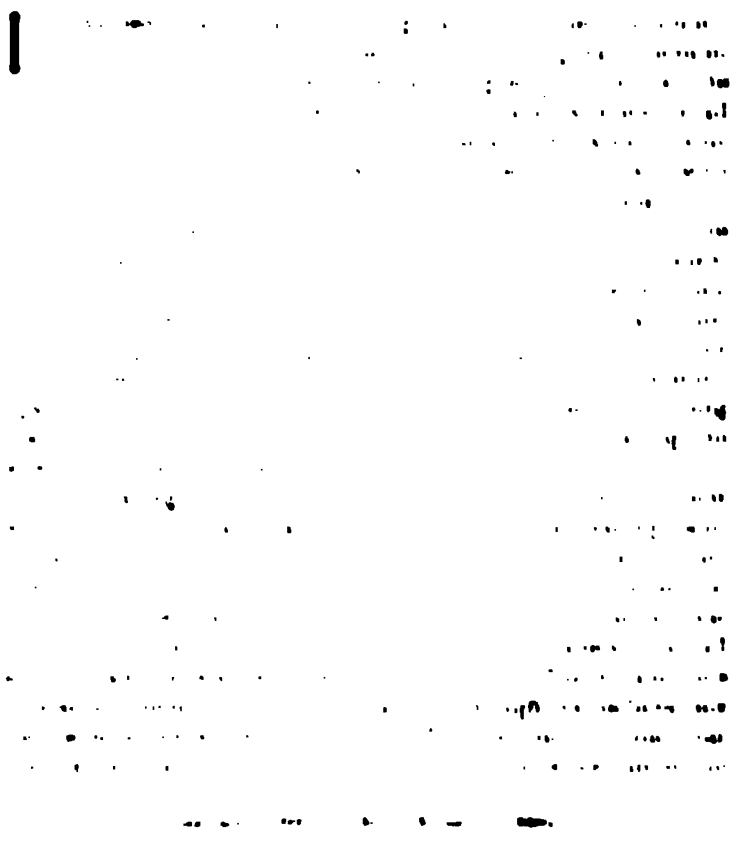
past subservience to sense traditions, which must antedate all spiritual advance. It breaks the bondage to fear and to the proverbial limitations of human life, and conduces to that right sense of personal dignity and responsibility which gives poise and self-confidence and which makes any and every sensual enslavement seem repellent and impossible. It gives, too, that consciousness of freedom and capacity, that breadth of view and largeness of human sympathy, which bring encouragement, stimulus to better things, for all whom one may know; so that the more exalted our thought of life becomes, and the more faithful our endeavor to realize it, the more assured and the more enlarged become our usefulness and our joy.

When Christ Jesus declared that to know God is "life eternal," he pointedly rebuked the habit so frequently indulged by professed Christians of thinking and speaking of life as subject to "times and seasons," mortal law and order; and the current of our individual demonstration of life will be strong and pure only as its channel is consciously and continuously opened to the flood of that Life divine which found in him its largest and freest course. The dear old German preacher was quite right—

> There is no life divided,
> O Lord of life, from thee;
> In Thee is life provided
> For all mankind and me.

JOHN B. WILLIS.

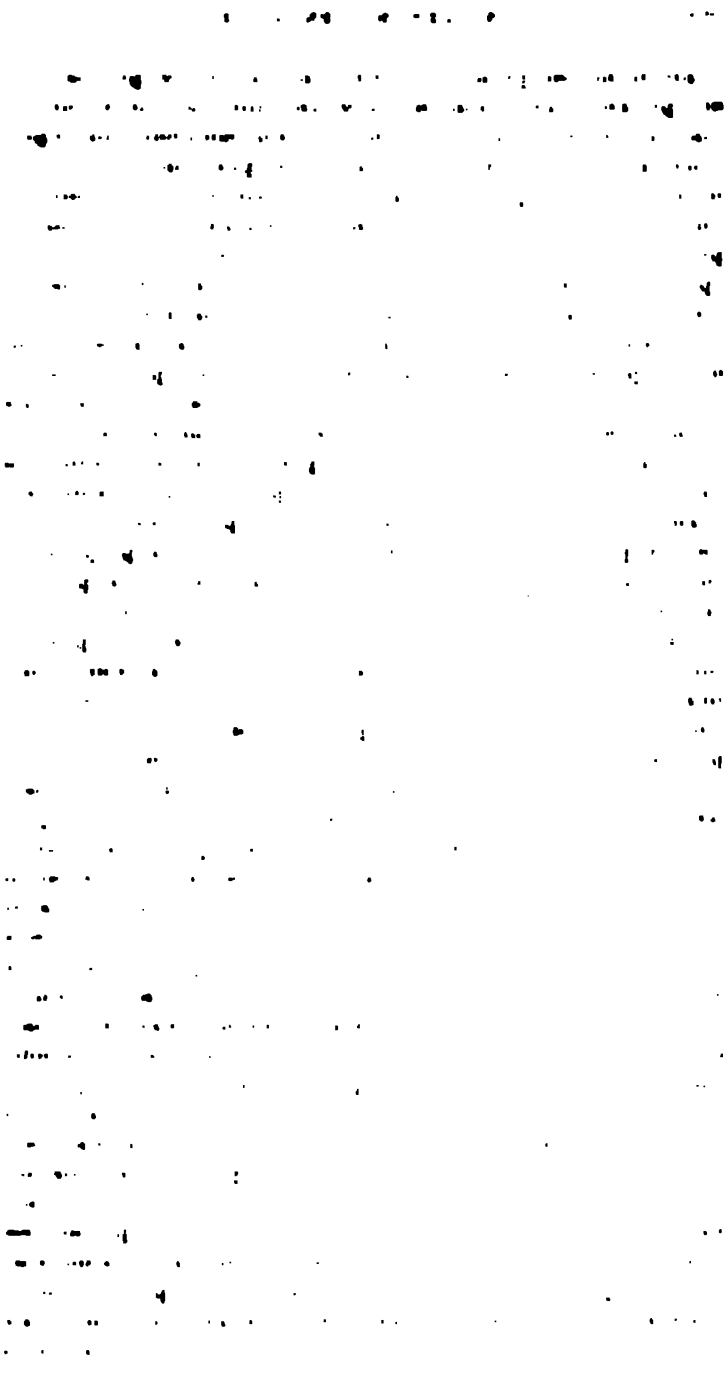
THE CHRISTIAN SCIENCE JOURNAL.



works than upon his words, but he did not try to separate the two. His works were in strict accord with what he uttered in private and in public. Because he understood that God is omnipotent, he could not help proving it through healing. Had he done no healing works he would not have revealed the kingdom of heaven on earth. He once said, "But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you."

The Gospel narratives give prominence to Jesus' works of healing, one of them concluding with these words: "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written." Matthew gives this most graphic account of his unceasing labors for mankind: "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them." No wonder the multitudes followed him! In like manner they are beginning to flock around the Christian Science standard, because it has come to restore to mankind the lost art of Christian healing.

At no time since Jesus was on earth has there been such a keen and wide-spread interest in his healing works as there is at the present time. Christian Science is directly responsible for this quickening of the slumbering religious thought of mankind. For centuries the Bible has been read and taught without laying any stress upon the thought of healing. Many Bible readers will tell you that they never paid any heed to the works of healing recorded in the New Testament until Christian Science brought them into prominence. To-day these works are claiming the attention of Christian people in all denominations, and the various leaders of religious thought are being called upon to answer some very pertinent questions bearing upon this most important subject. Though the answers given are not what might reasonably be expected from those who have been looked to as intelligent Bible students, many important admissions are being made, and the time is fast



Human laws may restrain, but they cannot reform the sinner. The Christian religion cannot be legislated into people. If the various States should enact laws making it a criminal offense to resort to drugs, those who have faith in medicine would still find their way to the apothecary. There is a divine law which says, "Thou shalt have no other gods before me," but have humanity heeded it? When Satan argued to break this law, Jesus said, "It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." The divine law says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest;" but how generally is it obeyed? The divine law says, "Be ye therefore perfect, even as your Father which is in heaven is perfect;" but how many religionists deem this law practically operative in daily living? When will these divine laws become the rule for human conduct? Not until the higher nature of mankind begins to yearn for the living God; not until it can say with the heart, "Heal me, O Lord, and I shall be healed."

When the earth-weights become too heavy, and men behold "the human mind in ruins," then it is that the human heart cries out for help from on high. The warnings of Holy Writ, its loving admonitions and counsel, seem to be lightly regarded until experience, the great schoolmaster, lays his heavy hand upon the individual and bids him look deeply into the science of being. Lowell has truly said, "One thorn of experience is worth a whole wilderness of warning." Christian Science says to the individual, When you look to Christian Science for help, turn to it with your whole heart. Your experience with matter and its assumed laws should satisfy you that there is nothing in it; and when it fails you, then come to Christian Science and be healed. Do not look for something supernatural, but joyfully put your trust in God and expect to receive only what is rightfully yours.

Does any wide-awake Christian of to-day care to go on record as saying that the gospel of Christ Jesus is not a healing gospel? Is there anything in the Bible to indicate that healing was not a very important and conspicuous feature of Jesus' ministry? And if it was an indispensable feature in his time, why is it not just as much so to-day? This being true, is it not also true that a gospel without healing is just as dead as is faith without works? What

popular religion and begins to prove through "signs following" the practical availability of good in the solution of every human problem. It discredits all belief in any suppositional power opposite to God, because the Scriptures teach one power only and Jesus demonstrated the powerlessness of evil. "Resist the devil, and he will flee from you," is the dictum of Scripture. Christian Science is teaching humanity how to obey this injunction, not through human will-power, not through the application of any material remedy, but through a correct or scientific apprehension of good or God. Working through or by means of Spirit and spiritual law to annul and overcome matter and its assumed laws, is very different from working through or by means of matter to arrive at an understanding of Spirit. The first is Christian Science; the second is blind human belief groping in the darkness of its own illusive concepts. The one is obeying the command to "work out your own salvation with fear and trembling;" the other is endeavoring to believe and experiment it out, and the longer it believes, the deeper into the mire it gets, until experience comes to the rescue and the admission is made that "all is vanity and vexation of spirit."

It is very easy to say that other systems are performing the same healing works that Christian Science is accomplishing, but no one who understands the Christ-healing could possibly make any such claim. Jesus did not teach several kinds of healing. His was the healing which destroys ignorance and sin, and in destroying these it could not help destroying the lesser error of disease. Jesus' salutation to the palsied man was, "Son, be of good cheer; thy sins be forgiven thee;" whereupon certain of the scribes accused him of blasphemy. Jesus rebuked their wrong thinking by asking them this question: "For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house." This incident clearly defines Jesus' concept of healing. He knew that both sickness and sin required the same method of healing, and that the healing of one would include the healing of the other. He never made the mistake that has since been made by his professed followers, that of advising medical or hygienic treatment for

through matter, a belief which is a curse and not a blessing to mankind. Why expect Spirit to express itself through matter any more than to expect light to express itself by means of darkness! Such a theory would uphold material law, whereas Jesus annulled it. His healing was contrary to sense testimony, contrary to every known material law, so called, because it did not operate through or by means of matter. The unchristian belief that God needs evil or matter through which to express Himself to humanity will forever debar one from understanding the Principle of Jesus' healing and teaching.

If the Christian world would but become sufficiently humble and eager to be shown the way out of materiality into spirituality, and would read and ponder the pages of the Christian Science text-book, it would be abundantly rewarded for its labors. On page 214 of Science and Health we find a statement which ought to be in the hands of every thinking person: "When it is learned that the spiritual sense, and not the material, conveys the impressions of Mind to man, then being will be understood and found to be harmonious." Sooner or later every child of earth must understand the Science of being, and the sooner he learns that the material senses, so called, cannot tell him anything concerning his spiritual existence as a child of God, the sooner he will begin to know something that is worth knowing; the sooner will he begin to understand Jesus' words and works as he never before understood them; the sooner will he learn to live and to love and to be loved.

The schools have admitted the existence of a sixth or spiritual sense in man, but have gone right on cultivating the material and practically ignoring the spiritual. Christian Science comes, and in thorough harmony with Jesus' teachings emphasizes the importance of cultivating the spiritual and of subjugating the material. A pean of praise and gratitude wells up from the hearts of countless thousands who have caught the tone of this higher order of spirituality and have begun to claim their own through an enlightened understanding of God and of man's relationship to Him. The signs of healing are daily in evidence in proof of a higher order of thinking and living. Men and women are being lifted up out of gross darkness, intemperance and vice are being forsaken, the merciless

come through spiritual sense, else it does not come, since it is the only channel through which Spirit or Mind can operate to heal or correct that which is not in accord with harmonious being. "No man cometh unto the Father, but by me," said Jesus, in full confirmation of this teaching, for who would accuse Jesus of being the servant of the material senses? He was the acknowledged exponent of spiritual sense. Even while visible to the outward senses he referred to himself as "the Son of man which is in heaven." Spiritual sense originates in heaven and never leaves it to descend to any lower level, and since heaven is ever-present harmony, this sense is ever present, and can be made practically available the moment it is acknowledged to be the only sense there is, and consequently the only channel through which God makes Himself known to His creation.

Spiritual sense was the basis of healing in Jesus' time, and it is to-day and ever will be. Without this spiritual sense there would have been nothing in his teaching to confound and refute sense testimony. Without this spiritual sense how could he have made the claim, "I and my Father are one"? How could he have exercised the power of God to heal except through that sense which conveys such power to man? If material sense, so called, were the medium of spiritual power, there would be no spiritual power—a proposition inconceivable. The student of Christian Science has a right to make these statements because he has proven the adaptability of spiritual power acting through spiritual sense or law to heal the ills and sins that flesh is heir to. This proof does far more towards establishing in his thought the validity of Jesus' healing works than years of blind faith had ever accomplished for him. He now knows that such healing was not only an actuality, but he understands the ever-operative activity of the Principle or power that wrought the works. The missing link of spirituality thus establishes in individual consciousness the new-old gospel of healing, and mortals begin to put off the old man and to put on the new. This means something more tangible and satisfying than blind belief and theory; it means the advent of practical Christianity in the lives of men, women, and children,—a Christianity that covers the whole area of human want and woe in that it offers a complete salvation



A REASON FOR THE HOPE THAT IS IN US.

JUDGE JOHN D. WORKS.

A KINDLY Christian man writes me that he would like to see a dispassionate and disinterested analysis of the underlying philosophy of Christian Science. It is, however, almost impossible for any one to write a dispassionate and wholly disinterested article on Christian Science in any of its phases, for the writer will probably be an earnest believer in and advocate of Christian Science on the one hand, or a disbeliever and opposed to its philosophy and teachings on the other. One may occupy the position of an honest and earnest seeker of the truth, who is not writing articles for or against Christian Science but reading what is written by others and seeking thereby to arrive at a just estimate of its claims.

I have given much of my time in the last five years to telling others why I became a Christian Scientist, with the hope that those seeking information from me might be benefited as I have been by the teachings and works of Christian Science. I may say here that my own personal experience has been enough of itself to convince me wholly of the truth of Christian Science. I was for a good many years a sufferer from physical ailments which baffled the best medical skill. I was in the hands of the physicians for years, and drugged and dieted under their direction, but this added to my misery rather than detracted from it. Drugs did me no good; dieting was unavailing.

In the last year before taking up Christian Science my sufferings were acute. I was in constant pain night and day during the year, and became emaciated and lost strength in proportion, so that I was almost incapacitated to carry on my business and felt that the end was near at hand. At the same time my wife was a semiinvalid, suffering from a complication of troubles, one of which was becoming more frequent and more violent as time passed by. We both took up Christian Science and put ourselves into the hands of a Christian Science practitioner at the same time. My wife was healed in three treatments, but my own healing was slow. I was brought up out of the condition into which I had fallen, day by day, and felt that I was completely healed in about four

ence as evidenced by the healing of others within my own personal observation and of which I can speak of my own personal knowledge. I have known of cases of healing much more remarkable than my own,—of diseases that are regarded as absolutely incurable by any means known outside of Christian Science. While I cannot give these in detail, let me mention the case of a young attorney of my acquaintance who was a sufferer from a dreaded disease of the kidneys, in its last stages, and whose condition was regarded as entirely hopeless. He was healed of that condition in Christian Science and is to-day a strong, vigorous, healthy man. I have known of the healing of locomotor ataxia, consumption, cancer, and other diseases considered by the medical profession as incurable.

I have felt so strongly the obligation resting upon me to do some of the work of Christian Science as partial evidence of the gratitude I feel for the benefits I have received from it, that I have for a long time devoted a part of each day to the work of healing, and can speak from personal knowledge as to the efficacy of Christian Science as an agency for the healing of physical disease. My work has been most gratifying to me in its results. I have seen many sufferers from diseases that could not be healed or even relieved by material remedies, restored to health by this means. Without personal experience one can hardly understand the gratification that comes when we are able, even in the slightest degree, to bring about these results. One can only say to himself, This is not my work, it is the work of the Father; and I feel, therefore, that there is nothing which cannot be accomplished through the power of infinite Mind. I have been asked if the adherents of Christian Science are only those who have been cured of sickness or disease. I am glad to be able to answer this question in the negative. A great many Christian Scientists have come into the church not through physical healing but solely because of the truth and beauty of its religion and the greater and better understanding and appreciation of the Bible and of God; but whether the believer in Christian Science becomes such by the demonstration in his own person or that of others of the physical healing, he soon appreciates the fact, often expressed in the testimonials, of the far greater benefits resulting from its purely religious teachings.

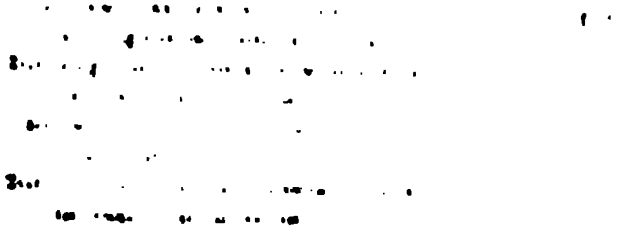
which would naturally result from its rapid growth. This was foreseen a long time since by Mrs. Eddy herself, and her followers were warned of this very danger; and the warning has not been unheeded. The greatest care is being taken by Christian Science churches to keep the movement from the insincere, the weak, or the designing people who may seek to use it for selfish purposes. The greatest care is exercised to uphold the standard of membership and to exclude as far as possible from the ranks of its practitioners any and all persons who are seeking that work as a means of making money, or from any other selfish motive. These efforts may not always be successful, but they are none the less sincere, and although some of the unworthy may become members of the church and be known as practitioners, they are few in number, and are usually soon found out and their improper relations to the work exposed.

I am glad to note the admission, from the friend mentioned above, that Christian Science in its therapeutic features impresses him as simply a revival of Christ's methods,—a restatement, a modern statement, of an old eternal law, but a law in fact disused, neglected, and forgotten by the Christian church. Christian Science plants itself wholly and unreservedly upon the teachings of Jesus the Christ. Jesus' command was to preach the gospel and heal the sick. We take this command to have been general and not confined to his disciples, and believe that the command to heal the sick was just as imperative as the command to preach the gospel. We believe that the healing is successful only so far as it is practised in accordance with the teachings and religion of Jesus, and that it is divine. In this connection my friend says: "I have always believed that the cures or healings by Christ were owing to his phenomenal (not supernatural) personality, a personality which easily laid hold of natural but unused powers." Jesus himself says, "The Father that dwelleth in me, he doeth the works." It was not Jesus' phenomenal personality that rendered him a successful healer of diseases, but his spiritual understanding. Jesus never attributed the success of his work to his own power or his own personality, but in all cases when called to speak upon the subject he made it clear that it was God's work. "I can of mine own self

precisely the same power and by virtue of the same Principle that the healings by Jesus were brought about, and that the same power and the same Principle could be applied in this age as it was in that.

A lack of special admiration for the Leader of the Christian Science movement is further founded upon a charge of commercialism. Respecting this, it may be said that the history of Mrs. Eddy's life shows that for many years, when she was devoting herself conscientiously to the work of Christian Science, her life, financially speaking, was a struggle for existence. It was with the greatest difficulty that she was able to maintain herself and secure the publication of the early issues of her book. Complaint respecting the price of this book is not infrequently made by those who never have bought it for themselves, but who have received a copy of it through the generosity of Mrs. Eddy or some one of her followers. Jesus said, "The laborer is worthy of his hire," and I have never yet heard of a minister of any denomination, or of any religious teacher, who has written a commentary on the Bible, or other religious work, without willingly and justly receiving compensation for the same. But, aside from her right to that which she has laboriously won, the uses which Mrs. Eddy has made of her money should exonerate her from any charge of commercialism. Her life has been one of sweet charity, to which the people of the city in which she lived for nearly twenty years have borne willing witness. The aid given by her to public enterprises for the good of the city and community in which she lived has been generous. To her church she has also given most liberally, and can any say that, in view of all these things, she should be charged with a mercenary spirit?

Although I have at the start given my reasons for being a Christian Scientist, based solely upon physical benefits received by myself and my family, there are better and stronger reasons than this. If that had been all, I might and probably would have accepted the healing and gone my way and still remained in my former church, but as I have said, my healing was slow, and this gave me an opportunity and an incentive to study Christian Science and to learn something of its Principle and what it is as a religion. I was brought up in an orthodox church, but when I arrived at years of maturity I could not accept the



NUMBERING ISRAEL.

LOUISE KNIGHT WHEATLEY.

THOSE who seek help in Christian Science will find the 21st chapter of 1 Chronicles of deep interest; in fact, its opening statement is enough to arrest the attention of any but the most superficial Bible student. "And Satan . . . provoked David to number Israel." If we understand "Satan" to mean merely a wrong thought, the question naturally arises, Why was it a wrong thought? Moses had numbered Israel at God's command; why, then, in this case, was it Satan that tempted or "provoked" David to do likewise? As the narrative unfolds, however, we perceive the difference,—that it lies in the motive back of the act. Moses, in time of peace, numbered Israel as a mere matter of statistical record, while it is clear that David, in time of war, intended to find out just what he had to depend upon in the shape of chariots and horsemen. And we read that because he did this God was "displeased" and "smote Israel," and that David was obliged to admit that he had done "very foolishly." Repentance, however, is not in itself enough to exempt mortals from the results of their own folly; and while Christian Science does not teach that God is ever "displeased," in the sense in which some theologians would construe the term, nor that He who is Love ever "smote" in anger any of His children, yet it does teach in terms most unmistakable that sin brings its own punishment; and upon this basis David had to pay the penalty. He was given his choice between famine, defeat in battle, or three days of pestilence; and, choosing the latter, "there fell of Israel seventy thousand men."

Unconsciously we enter a mental protest at what seems like a punishment so terrible as to be out of all proportion to the mistake, but, upon reflection, do we find the mistake so small as it at first appears? Just what was David doing? Was not he (and most likely his people) looking to "chariots and horsemen" for his resources, when he should have known that his real resources—his only ones—were not in material things at all, but in the limitless realm of Mind? Was he not looking to matter for his source of supply, when "Soul has infinite resources with which to bless mankind" (Science and Health, p. 60)? If he had

of us; one by one material objects will fail us, as they did him, until our understanding of their absolutely unreliable and unstable nature is complete; or, as our Leader expresses it, until the lesson is "sufficient to exalt" (Science and Health, p. 266). No one who has experienced it can ever forget the day on which he began to learn this lesson, —when he first stopped reckoning as to how and why and when and where his supply was to come, and began to see that divine intelligence would attend to that for him! The sun is always shining—somewhere—and ready to do its part, but perhaps the reason that the light did not come streaming in very clearly, for a while, upon our problem, was because we ourselves were blocking up the window. Suppose we move away from the window where we have stood so long, gazing rather forlornly down upon our chariots and horsemen, and turn our thoughts for a while upon that which Jesus tells us to seek first,—"the kingdom of God, and his righteousness." Suppose we honestly examine ourselves to learn how much we possess of the only things of which He takes cognizance, how much we are reflecting of Life, Truth, and Love.

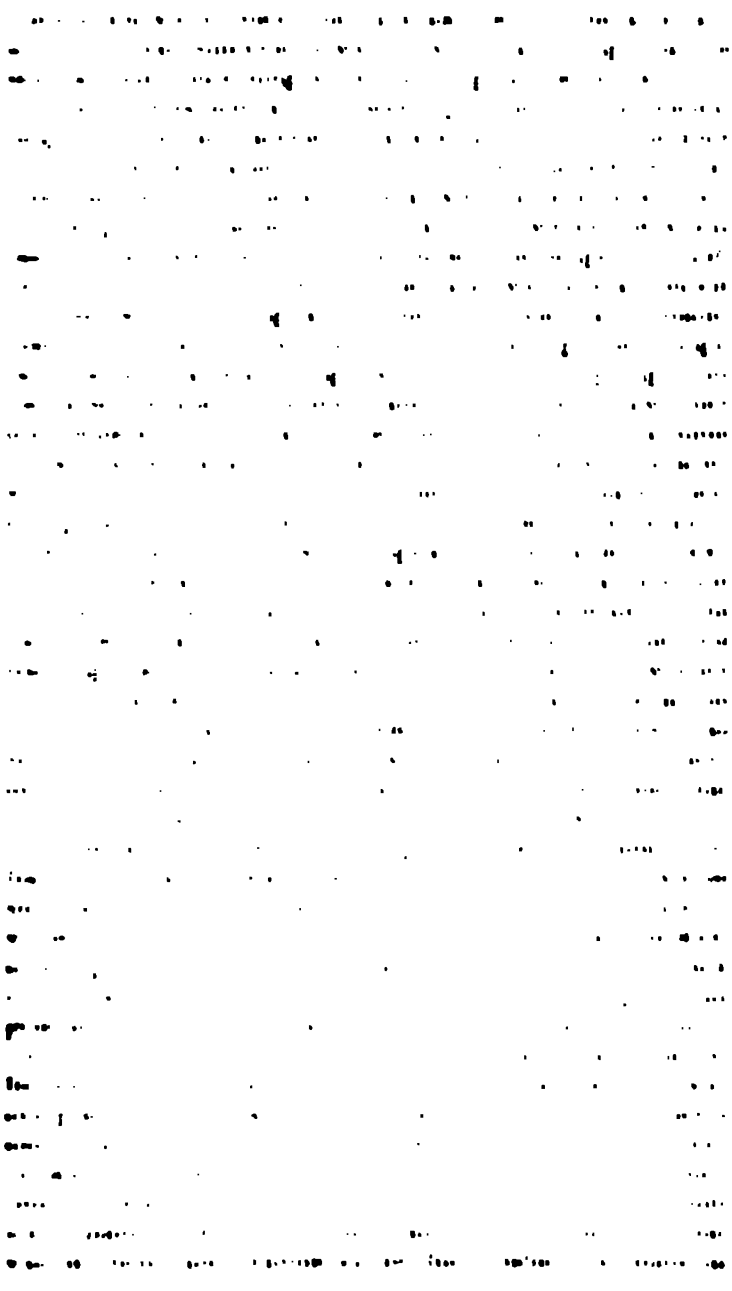
Are we gentle? Are we kind? Do we love anybody enough? Do we love some people at all? (Do we even try very hard to love them?) Are we more charitable than we used to be? And more patient? Slower to judge? Less critical? Less "easily provoked"? Do those in trouble turn to us for relief from physical and mental "disease," and if not, do we ever ask ourselves why? Do we forgive more readily than we used to do? (And, in forgiving, do we remember also to forget?) Are we so busy looking for some great thing to do for God, that we fail to see the little thing which, in the mean time, we might do for our neighbor? Are we cultivating the rare gift of telling people things they do not want to hear, with a tact so delicate that they are glad they heard them; or do we ride, roughshod, over sensitive humanity, in the misguided notion that honesty means bluntness, and then wonder why nobody likes us? Are we satisfied just to talk our religion, or is our daily life so radiantly serene that its gentle influence falls upon those about us like a benediction, winning others to Christian Science by the sweetly irresistible argument of a beautiful example? In short, are we constantly laying up treasures in heaven,—the

CHRIST JESUS.

ARTHUR CHAMBERLAIN.

WHERE, in the old thought, was it possible to place Jesus? Those denominations under whose teaching Jesus has been accepted as both God and man are compelled to say that this is a doctrine which must be accepted and believed by what is styled an act of faith. Its present demonstration is impossible. As to all the queries advanced,—for example, how infinite being could be contained in mortal form; how infinite being could die on the cross while living at the same time in heavenly bliss and immortality; how God could die and yet for three days continue to govern the universe (unless, indeed, the universe is capable of governing itself apart from God!); how—greatest paradox of all—Jesus, as "very God and very man," with all the complexities and contradictions attendant upon such a belief, could be simultaneously both,—to all such queries the devout believer in the old thought can return but one sincere answer: "I do not know," and if pressed further, he can only fall back upon the self-contradictory but famous statement, "I believe, because it is impossible."

Granting, for the sake of the argument, that God could have become a mortal—or manifest Himself in mortal form—then, indeed, one might well expect such a life, with such thoughts, words, and deeds, as we find ascribed to Jesus of Nazareth. In all joy and reverence, let us all confess that the glory of God was revealed in Jesus the Christ. In the old thought, however, how aloof, apart, and inexplicable stands Jesus, called "Master" and "Lord"! There are deeds that he did which seem to be—and are—alien to mortal consciousness. Healing the sick, cleansing the leper, walking on the water, raising the dead—all this not only without material means but in defiance of all that mortals have held to be unbreakable laws—this, in the old thought, does not connect Jesus with the men and women of every-day existence; it separates him from them by a seemingly impassable gulf. True, "he that runs may read" that Jesus said his disciples should do the works he did, "and greater works;" yet, since none of these things, according to the old thought, can be made the data of any



law, they could not perform those works which the wayfaring man, though foolish, may observe, and observing, is led to consider." Isolated cases, as with Wesley and others? Yes. Isolated cases, as with the prophets; but no steady, constant, precise work of healing; above all, no logical, learnable, demonstrable rule.

Doctrinally, then, that is to say, as a question of teaching, neither school brings man into communion with God. The belief that Jesus was both God and man is so inexplicable that he, aside from his mortal personality, retires into the unknown infinite; a being as distant from mortals and as inconceivable to them as is God Himself. Jesus, simply as man, a mortal, becomes a great teacher regarding God, but of a God who exists at an infinite degree of removal from all that man can comprehend, a Being still supposed to be manifested through material laws; Spirit in theory only, since all that is known, or can be known, of Him must be known materially. What an enigma, hopeless of solution, is existence from the point of view of either teaching! How aloof from humanity is Jesus in the one case; how limited and circumscribed in the other! Why is this failure? What mistake have the two schools made in common? This, that both conceive of God as expressed in terms of material consciousness; as Spirit expressed in matter. To both, material laws are real, the laws of God. Clearly, then, the need is to set aside every material concept, and to express God in the terms of His own nature; *i.e.,* if God is Spirit, His expression must be spiritual. Men and women conceive of themselves as mortals, however; how, then, can God, Spirit, be known to them? This seeming paradox confronts us: Spirit can be expressed only spiritually; mortals can form no concept save a material one—how, then, can God be made manifest to mortal consciousness?

Jesus the Christ, as understood in Christian Science, meets this question exactly as Jesus met it of old in Judea and in Galilee. By word and deed, by healing the sick, redeeming the sinner, raising the dead; by his own resurrection and by his ascension beyond all mortal sight, he taught and proved that the paradox is a lie, that the dilemma is a false one, that God neither is, can be, nor needs to be made manifest to mortal consciousness, for there is no mortal consciousness! The demand that God,

he and they have one common parent; that they, like himself, are born of God. They alone? Listen to his own declaration: "And I, if I be lifted up from the earth, will draw all men unto me."

In Christian Science we learn to think of Christ Jesus as the perfect, spiritual, immortal man; the eternal image and likeness of God,—"Jesus the God-crowned or the divinely royal man" (Science and Health, p. 313). Jesus directed all thought to the possibility of the attainment of the true spiritual consciousness, and what wonder that the fetters of materiality drop away when humanity catches even a glimpse of man's birthright in Science? What wonder that the hearts of all those who have caught a glimpse of this new-old idea, go out in love and gratitude to our Leader, whose thought was pure enough to perceive that "man is not material; he is spiritual" (Science and Health, p. 468). In the light of this great thought Jesus of Nazareth becomes increasingly precious as he becomes increasingly understandable, the Saviour from all sin, sickness, and death; the Way-shower up to God; the "one mediator between God and men, the man Christ Jesus."

[Written for the *Journal.*]

SOARING.

WINIFRED BORLEE.

WHY should I grieve, though seeing thee no more?
Why beat the restless pinions of desire,
Till flames consume my self-constructed pyre
And phenixlike I perish? Still to soar,
As doth the lark, above this twilight shore,
With dauntless wing and vision ever higher;
My steadfast heart aglow with vestal fire—
Thus would I grieve and thus would I adore.

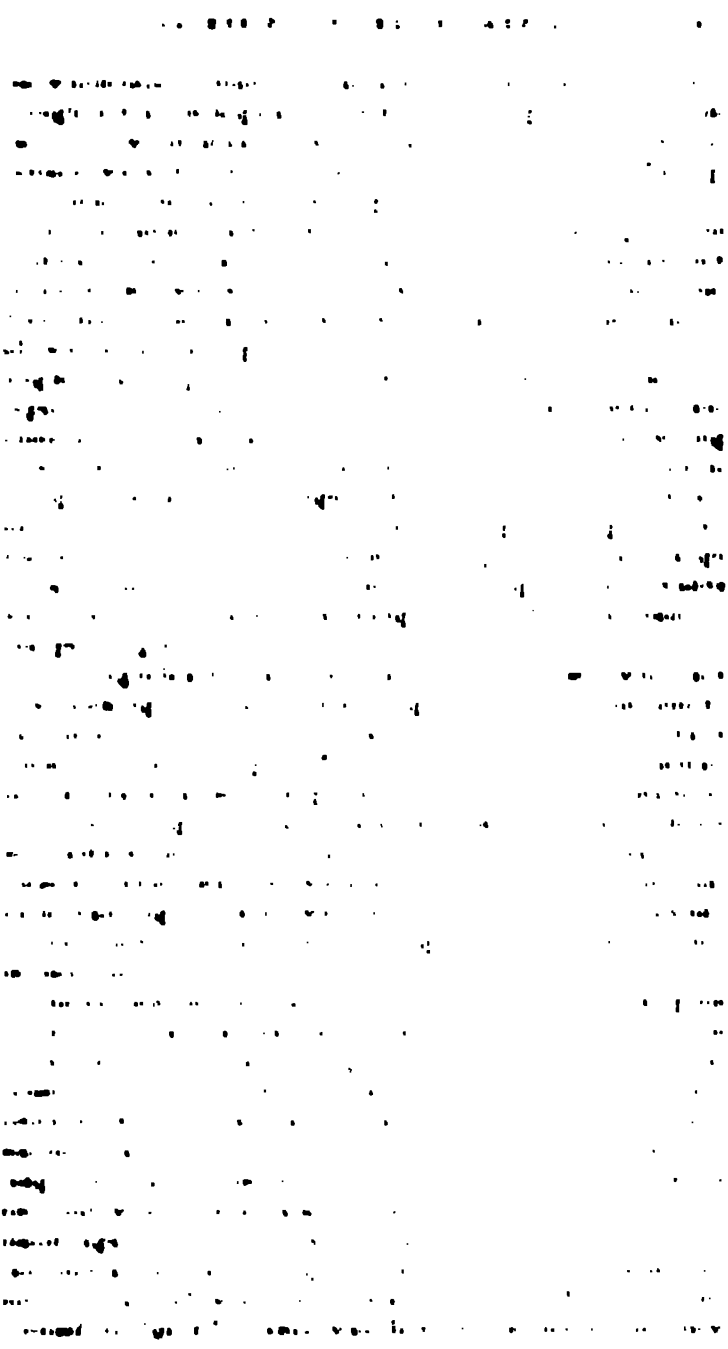
Why should I mourn? The joyous-hearted day
Whereon we met as wanderers long astray,
Though but a fledgling's vision, wild and brief,
Holds promise, as earth's blinding vapor yields
A glimpse of empyrean,—fire-purged fields,—
Of halcyon years, undimmed by brooding grief.

A

erring human thought was centered. When, however, the boy was brought to the Master, the sense of human will, in its expression of hatred and desire for revenge, gave way before the spiritual sense of gentleness and meekness, and he was healed. In his heart sprang up a song of gratitude and praise, for all things had become new; he was like one awakening out of a bad dream; he was transformed. For the first time in his life did he become conscious of the divine presence, and this brought to him an indescribable sense of wholeness. We are told that his "revenge money" was spent for provisions to carry with him, so that he could go about with the Master and witness his wonderful works.

It is said that at the time Jesus asked his disciples to give food to the multitude, this was the lad who had the five loaves and two fishes. This then was the disposition of the fund laid by for revenge, and thus does truth overcome error, and make even "the wrath of man" to praise God. To have fed a moderate number, or even the one formerly looked upon as an enemy, would have been noble and good, but to see the Master feed a multitude of many thousands must have been compensation for all the years of suffering. When mortal mind gives up its idols, and lays all on the altar, then the sweet consciousness of ever-present Love illumines the benighted sense. How rich was this lad, after his experience of suffering, of sense-deprivation. Suffering humanity may well take home the lesson that all adversity, whatever its apparent form or degree to human sense, should and can be overcome and be turned into praise to God here and now, that it should serve as a means to turn us Spiritward by loosening the myriad tendrils of deception which bind mortals to earth.

In "Rudimental Divine Science" (p. 21) our Leader says, "Sickness is the schoolmaster, leading you to Christ; first to faith in Christ; next to belief in God as omnipotent; and finally to the *understanding* of God and man in Christian Science, whereby you learn that God is good, and in Science man is His likeness, the forever reflection of goodness." This calls to mind the oft-quoted passage of Scripture, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." Now the purpose of God is



but the Father's will, and to him there was but one source of supply, viz., Spirit. He well knew the human need of that divine supply, and since the fragments were an integral part of it, nothing could be wasted. All things spiritual must fulfil their mission, be it ever so small in human estimation.

We read in the Psalms, "The stone which the builders refused is become the head stone of the corner." Referring to the teaching of Christ Jesus, Peter said, "This is the stone which was set at nought of you builders, which is become the head of the corner." Here is conclusive evidence, from both the Old and New Testament, of the utter falsity of the human judgment and estimation of the character of the Christ of God,—the Saviour of the world; certainly a question of the utmost importance and most far-reaching consequences. Has not the same erroneous judgment been proportionally passed on all that is truly spiritual?

The story is told that in the building of a certain great cathedral, for which the finest tinted marble was procured, workmen were called from far and near, and only the most skilful employed; everything that art could produce or genius devise was sought after. The stained glass windows were the most beautiful that could be obtained. For months that lengthened into years the sound of hammer and chisel rang out upon the neighborhood, till finally the work was nearing completion and the day of dedication was set. Everything seemed to be in perfect order, when, on the day previous to the dedication, the master builder discovered to his dismay that one window, up quite high, had not been provided for. Amid the confusion that this discovery called forth, a crippled old man, to the master builder's surprise, offered a window which he, though he was not skilled in the art, had made out of bits of glass he had gathered amid the jeers and rough jests of the skilled workmen. From these bits of colored glass, obedient to his concept of harmony of colors, he had formed this window, which proved to be of the same size as the one which was lacking. Under the stress of circumstances (the bishop was to preach the dedication sermon, and everything had to appear finished) the master builder was glad to have something to place there temporarily, though he accepted the offer in a spirit of

SOURCE AND RESOURCE.

EDWARD EVERETT NORWOOD.

THE belief of lack or limitation seems universal, since its cause, ignorance of God,—what He is and what He does for mortals,—is well-nigh universal. Human sense, from false teaching, believes the source of supply to be material; that it is subject to every law of limitation or fear, and that it can be cut off at any time. It also believes that this source may be and generally is personal, dependent upon the whim or caprice of some personality, and always subject to chance and change. Human sense teaches that an adverse circumstance can rob us of good,—our ability, by spiritual understanding, to reflect Mind, substance,—and thus impair or rob us of our rightful heritage. In fact, the whole argument of error is to rob us of what we have,—first of our spiritual understanding, and second of our so-called material goods; and because mortals have believed this for so long, they seem to have come under the law of universal belief and been governed by it.

The belief of lack, in its last analysis, is always spiritual impoverishment, a lack of understanding, of intelligent love, and the last farthing of penalty is paid because of it. Right thinking, reflecting Mind on a basis of law, brings the supply, and it is natural, spontaneous, and complete. All that man can have or need or legitimately hope for is already supplied by divine Love, and it is but a deceptive argument of error which makes one believe he cannot know this all the time, and enjoy the blessings that come from this active and continuous knowing. "Son, thou art ever with me, and all that I have is thine," applies to those who abide in this true knowledge. It was the prodigal, separated by belief from his divine origin, who soon became poor, and he regained his supply when he remembered his sonship with the Father. So do we need to purify thought of all that is unlike good, of all faith in matter and materialism, and hold strongly to good as the infinite source and resource, from whom all blessings flow, who has all, gives all, and is All.

If we trusted to material sense for happiness, the kingdom of harmony would be far off, instead of at hand and within, as our dear Master assured us it is. We must

truth which counts—the truth-knowing that is honestly, intelligently, and lovingly done. We need to walk more by sight, spiritual discernment, and less by blind faith. Divine Mind governs each one, and the Christ-idea is the only selfhood—the real spiritual identity which embodies, by reflection (right thinking), all that is real and good. An impoverished, discordant, diseased mortal is not man's identity, but simply an embodiment of material sense, a poor makeshift of a man, who needs to know the truth and honestly use it, and thus gain his spiritual reflection of God. Envy, dishonesty, and fear continue to keep him discordant, to keep him out of his rightful heritage, and nothing but the truth of being, rightly understood and persistently applied, can save him from the error.

We must never at any time lose sight of divine good in praying, for our understanding of God is our real weapon in every case—the only thing that heals. The personality does nothing, but tends to keep the work from being done. One great fault is the making of mental concessions to false conditions. If we make peaceful terms with any false argument, the error of our position sooner or later comes back upon us, and we must retrace each step. Error's wisdom is to hide itself,—its claim, all there is to it,—and the Scientist must keep his discernment clear, for ignorance never delivers. We must always know that the one ever-present Mind sustains, heals, illumines, and saves all who intelligently put their trust in Him. We must have no faith in evil,—its ways, methods, avenues, or organizations,—and we certainly need not fear it. Human sense argues, "I can't." Then we need to know "I can," and hold to it until the victory is won. Mrs. Eddy once said to a student, "'I can' is the son of 'I am.'" A great need is to have more gratitude,—honest, loving gratitude for what our good God has done for us, and also for what we know He will do for us. This itself is a healing thought, for it helps to bring results by opening the receptive energies and avenues, and above all, the one great need is spiritual understanding, for this brings all the rest.

Every problem that can possibly arise has already been solved by the power of God, acting intelligently through His own spiritual law. As our Leader says: "Remember, thou canst be brought into no condition, be it ever so

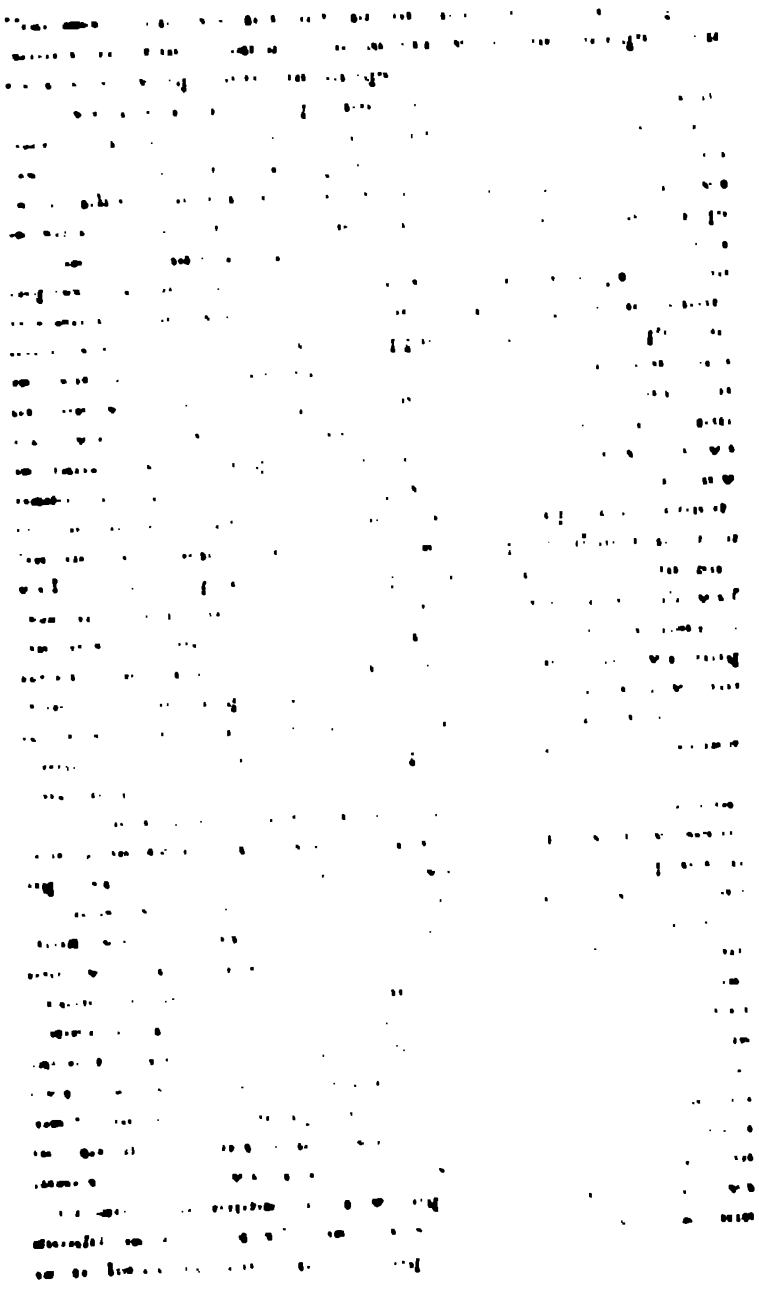
LOVE.

MATHER ALMON ABBOTT.

IN thinking over our Leader's manifestation of love for humanity, one is led to inquire into his own consciousness, and therefrom perchance there comes the revelation of the necessity for a kindred demonstration. We are often led to wonder at and condemn the crass blindness of the disciples of Jesus, but sometimes one thinks that perhaps his own inability to grasp the true meaning of our Leader's injunctions is no less reprehensible than the failure of the Master's followers. She has shown us the way; and in the light of her many demonstrations it behooves us to consider the absolute necessity of devoting our lives to the attainment of that love which passes mortal understanding and without which the letter of Christian Science can never succeed in regenerating humanity. Says Mrs. Eddy: "The vital part, the heart and soul of Christian Science, is Love. Without this, the letter is but the dead body of Science,—pulseless, cold, inanimate" (Science and Health, p. 113).

I take it that the true idea of love, though it contains many other obligations, comprises such a realization of selflessness that its exponent is able not only to point out to his brother the faults which that man may have, but is also able to see clearly and calmly when he himself is told of his own weaknesses by another. It is to these two requirements of love that consideration should be directed; for the great task of love—that of loving one's enemies—is so manifestly obligatory that, though it calls for the strongest effort on our part, comment is unnecessary.

In the present age criticism of the right sort appears to be absolutely necessary; materiality seems to work through so many hidden channels that, unless we are perpetually on our guard, perpetually discriminating, we may find ourselves caught in some quicksand of error. Still, while realizing the necessity of this higher criticism, we must be sure of the method which we employ. If we see a brother whom we think has fallen or perchance slipped from the true course, the right criticism will prompt us to follow the instructions given in Matthew, 18 : 15–17; the wrong criticism will urge us to "thank God"—even as did the



wrongful suspicion, and to declare the truth. We should also be thankful that the error has been disclosed, and even if we are assured that the motive is bad, we may rejoice that we know from whence it proceeds. No matter how base a lie may be, it certainly does not justify us in quarreling with our brother or in connecting him with the evil which speaks through him.

It is perhaps easy to treat with consideration and lack of suspicion the veriest sinner, provided he has for the first time accepted the light of Truth, but are we as kind to one who has gone astray and who, after repentance, has again been received into our midst? Does not such an one need all the help, kindness, and love that we can give? Is it not our duty to be kind and considerate to the prodigal, no matter how difficult such an effort may be, no matter what we think others may say about us? To raise the fallen and not to hinder him by our suspicion, spoken or otherwise, is certainly one of the foremost duties of love. Says the apostle Paul, "Charity [love] . . . thinketh no evil."

"At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them."

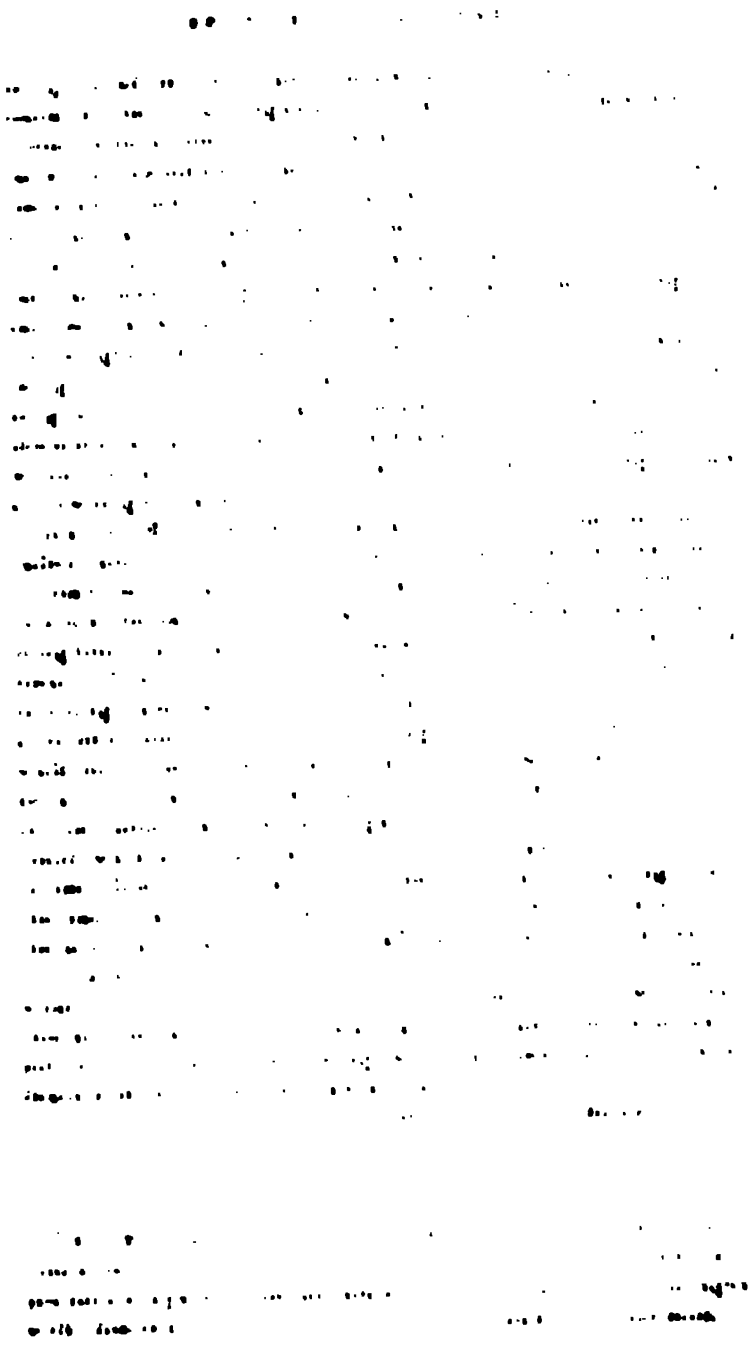
THE CHRISTIAN SCIENCE MONITOR.

The sale price of *The Christian Science Monitor* is two cents each copy, and the subscription price in the United States (except where delivery is made by carrier), Canada, and Mexico is five dollars for one year, or three dollars for six months; in all other countries eight dollars and four dollars and fifty cents respectively. Subscriptions may be sent to The Christian Science Publishing Society, Falmouth and St. Paul Streets, Boston, Mass., or through local Reading Rooms. Subscribers in Greater Boston and New England who desire carrier service, may order the *Monitor* directly through their local news-dealer, at the usual rate of 12 cents a week, payable to the news-dealer, or if they prefer, they may send name and address without remittance to the Publishing Society in Boston.

has not made a personal research, but has come "face to face" with a case of so-called organic disease, which he is fully convinced was cured in Christian Science, in spite of any opinions which may be held by physicians and others to the contrary.

An article appeared in the American Medical Association *Journal,* under date of July 27, 1907, which gave a complete statement of the case to which reference is made. By way of explanation it may be said that according to medical opinion blastomycosis is a so-called organic disease, as unsightly as leprosy and as painful as any form of rheumatic trouble known to suffering mortals. To impress one with the severity of this case, it may be noted that the knife was used some eighty odd times, and that up to the present time there has never been a positive cure of such a case known in the history of medicine. It may also be of interest to know that the patient suffered from this terrible disease for over two years, and was treated by a number of eminent physicians, and that they agreed upon the diagnosis of the case as given in the medical journal already named. The writer of this testimony is the husband of the patient, and the facts herein related can be substantiated by any of the medical doctors who attended the case. The article referred to would give one the impression that the "out-of-door life" in sunny California had a decided tendency toward the healing of this case, but the facts are that the weather during the patient's stay in California was rainy and disagreeable, which confined her to the house during her entire stay with the exception of a few hours which were spent upon the porch.

The patient was taken ill the latter part of May, 1904, and was not able to leave her bed except for a short period until taken to California in February, 1906. Upon her arrival in Los Angeles, she was refused admission to all hotels, hospitals, and sanitariums, nor was it possible to lease a house after the owner had ascertained the nature of the disease. At last, as a final resort, it became necessary to purchase a house for her shelter. A remarkable coincidence happened in the purchase of that house. After being turned from door to door, it certainly seemed a miracle to have the owner of that house recommend Christian Science, but like all others who have had to be driven into the acceptance of the truth, my wife scorned the idea of



TESTIMONIES FROM THE FIELD.

IN August, 1893, Christian Science came to me in an hour of dark despair. The sentence of death was hanging over me,—"only a question of a few days," the doctor had said. I had four chronic ailments; lung, heart, and stomach trouble, besides a rupture that was very distressing. My sorrow when I thought of leaving my loved ones was great, and the uncertainty as to where I was going troubled me. In this extremity all the teachings I had received in the church of which I was a member seemed vague and unsatisfactory; there was a great longing to know more of God. Across the room lay the evening newspaper. My eyes caught the heading of an article which read, "By faith they see." I had it brought to me, and read it. It was only a half column, but what a revelation! It was the first I had read of Christian Science. It told a little of Mrs. Eddy's life and spoke of her teaching in regard to Mind and matter and the power of thought. My room seemed flooded with comfort and peace. I recognized in every line the truth that Jesus brought to the world. I began to improve from that hour, and for several weeks this little clipping from the newspaper was all of Christian Science I had. It helped me every time I read it. I had it nearly worn out when I found a friend who bought me a copy of Science and Health. I did not think of the healing of the body, for I was so delighted with the teaching. In Science and Health I found an answer to every puzzling question, and it cleared up all the mysteries of life and death.

I found one morning that the rupture which had caused me so much suffering was healed. It was the first trouble to go. My healing was so gentle and complete that the old body simply gave place to a new one. The lungs that were supposed to be almost gone became strong; stomach trouble and heart disease, from which I had suffered since my childhood, were no more. In all my life I had not been able to eat what I desired, but now I began to eat everything. I studied the Bible and Science and Health until I was strong. Then the one desire of my life became to tell others the glad news and save them from suffering. Words cannot express the gratitude I feel to

received what promised to be quite a painful and tedious injury. To avoid as far as possible the stiffening of the limb, I remained standing during a ride of forty minutes, continually bending the knee, and intending on my arrival home to subject it to the customary treatment of such injuries. Yet during that forty minutes there came to me, with the force of conscious and rational conviction, an understanding of God's omnipotence; and although I met with no more consolation from a medical friend whom I consulted than that in a few weeks I would get over it if meanwhile I was careful, and for about two days my leg was stiff and slightly sore, nevertheless I used no medicament or remedy of any kind, and on the third day walked as well as I ever did and suffered no further pain or inconvenience whatever. Within a fortnight from the time of this injury, while attending a Sabbath service at First Church of Christ, Scientist, at Ocean Park, Cal., I suddenly realized that I was able to read the print of the *Quarterly* and the *Sentinel* without the aid of glasses, although for at least five years I had been unable to read either a newspaper or typewritten matter without them, and on several occasions, when in going to my office I had forgotten them, I had been compelled to send for them before I could attend to the ordinary details of business which required me to either read or write. While perfect sight without them has not been entirely restored, it is each day improving, and I know that it will be perfect.

With these demonstrations, the possibility of which I had so combated at first, and which did not savor in the slightest degree either of hysteria or other emotional or hypnotic influence, present or absent, my experience is most satisfying, from the view-point of the efficacy of Christian Science in the restoration of health. Yet far above and beyond that, transcending it immeasurably, there has come to me something which it is difficult to describe in human language, a something felt, not seen, and which I have heard denominated a spiritual uplifting. I can best designate it, although imperfectly, as a taking away from mortal mind of its self-centered thoughts of self, of envy, malice, evil imaginings, and all uncharitableness, and a substitution in their place of a sense of spiritual content, confidence, and restfulness, which each day and hour renders the cares and burdens of life the lighter, the trust in the

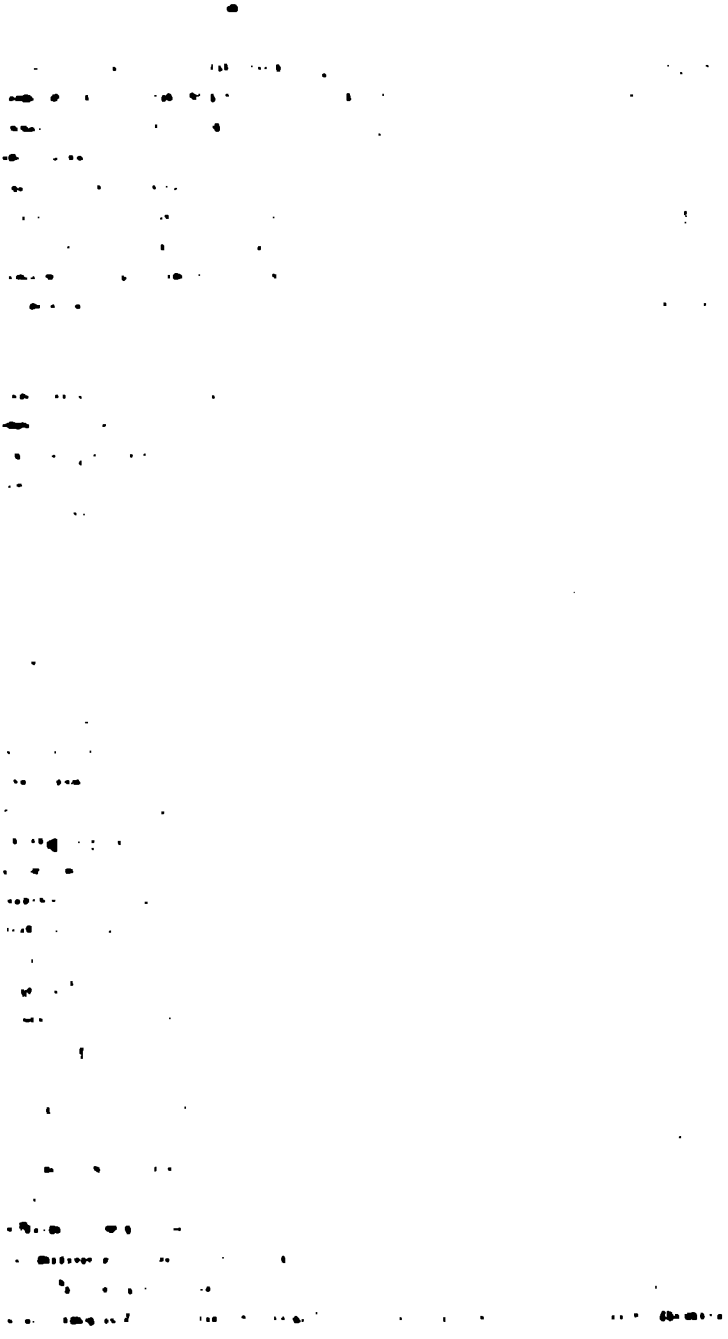
I give grateful thanks for the light which has come to me in Christian Science.

Grace F. Robinson, New Rochelle, N. Y.

FOR several years I had been suffering from severe attacks of pain, which were becoming more frequent and more acute. I was obliged to seek special advice, and the doctors were agreed that the attacks were caused by an abnormal growth, with complications which would necessitate a serious operation. Very little hope as to the result was given me, but I was told there was no possible chance if I did not have it. Christian Science was then brought to my notice, and though I consented to have treatment for a week, somehow it did not appeal to me. To my sense it was only another "fad," and besides I really was not at all anxious to live. I believed that God had sent the disease for some good purpose, and I was resigned to my fate.

The early part of the year (Friday, Jan. 13) I went into a hospital to prepare for the operation, which was fixed for the following Thursday. In the mean time I began to question whether God could have sent so much sickness and trouble, and though I could not understand this change of thought, I determined to leave the hospital, in spite of the urgent appeals of the doctors to go through with the operation as the only chance of saving my life. I, however, came out on the Wednesday morning before the day set, and I shall never forget the sense of freedom and relief that came over me, when I walked into the home out of which I had been carried only a few days before. I believe now that the truth which had been declared for me during the week's treatment in Christian Science led me to come out and gave me strength to get home. On the following day, instead of the operation, I had a Christian Science practitioner with me, and through her loving help, her patience with my doubts and fears, her perseverance in spite of seeming mountains of difficulties, I am now well, and stronger than I have been all my life,—able to walk easily and do anything I wish, for Truth has made me free.

The physical healing is naturally a great deal to me, but far more precious is the better understanding of a good God, which is bringing so much sweetness and joy



for liquor; also of the habit of profanity. I have never used stimulants or opium from that day, and have never been troubled with my stomach. A friend of mine has also been cured of the drink habit through Science. I certainly have reason to be thankful for what Christian Science has done for me, and shall always feel grateful to our Leader for imparting her discovery to mankind. I am glad to say that my wife and myself are both enjoying the privileges of membership in the Christian Science church here.

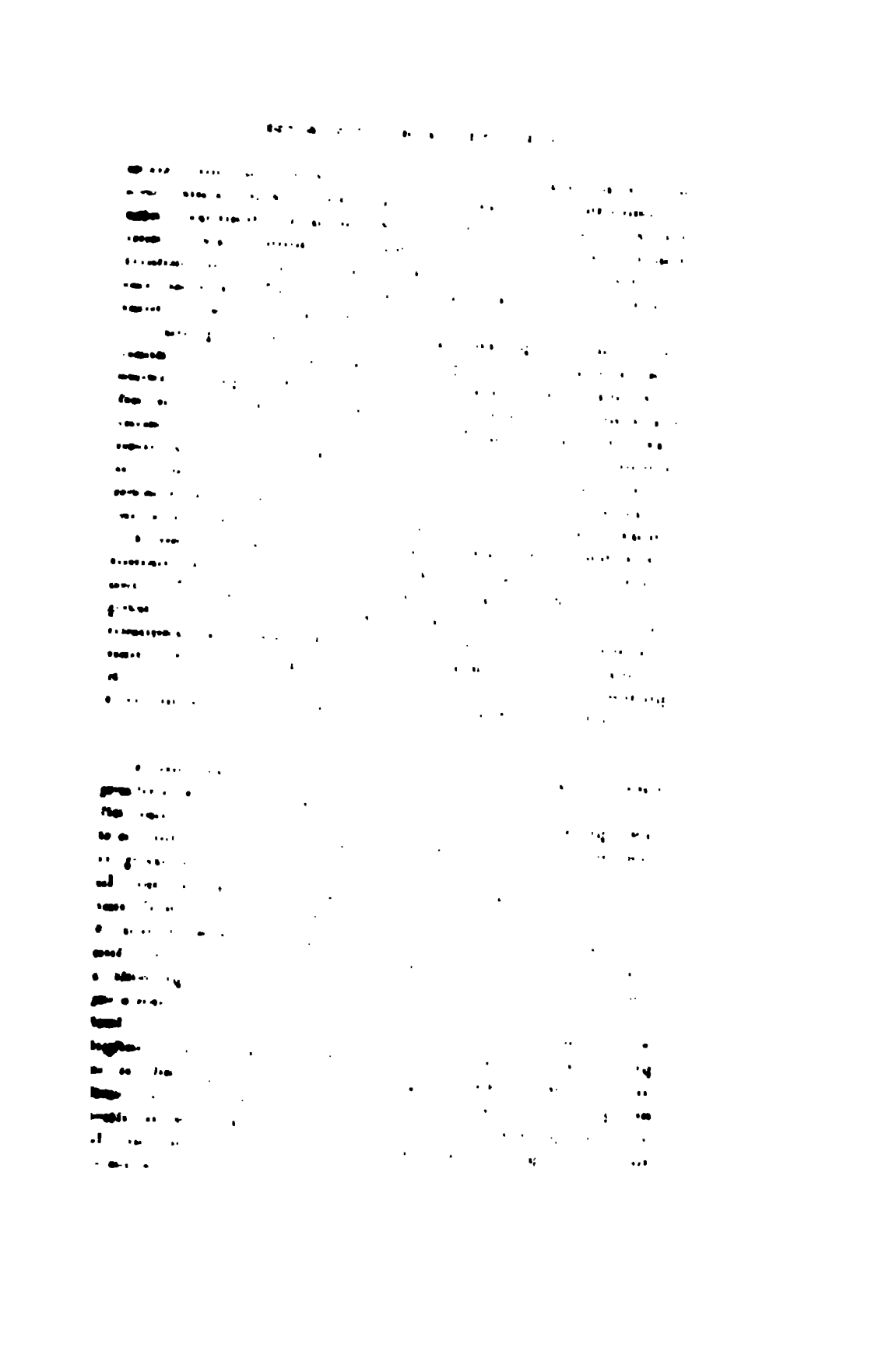
Uriah J. Chandler, Arkansas City, Kan.

I WISH to express my heartfelt gratitude for the change Christian Science has brought to my home through the healing of my husband from the awful bondage of the drink habit. Now, through the healing power of Truth, the "former things are passed away," and peace and joy abide where once was only discord. Truly "God is our refuge and strength, a very present help in trouble." My heart goes out in sincere thanks to Mrs. Eddy, who has brought to us an understanding of God as Love.

Mary J. Chandler, Arkansas City, Kan.

ABOUT four years ago I was taken with stomach trouble, which steadily grew worse until I became so emaciated and weak that I was no longer able to walk to and from my work. During the first two years of my suffering I was unable to eat anything of a solid nature without its causing severe pain. I had tried several doctors, in each case with the same result, and though I was continually taking medicine, with each course of treatment I seemed to grow weaker and worse. After having tried almost every known material remedy, a friend advised me to try Christian Science, of which I knew little or nothing and was wont to classify it with the many "isms" of which we hear so much nowadays.

It did not, however, require a great amount of persuasion to induce me to accept Christian Science treatment, for I had lost faith in *materia medica* and was willing to turn to anything that presented a ray of hope. At the request of my friend I wrote to a practitioner with whom she was personally acquainted, stated my case, and asked for treatment. In due time I received a reply to my letter, and among other things I was told to eat what was set



I have had many proofs of the power of divine Love. The sick have been healed, the sorrowing comforted, and the sinful reformed. Christian Science, the Word of God, is fulfilling its promises, for it is demonstrable truth. This past year has been a most blessed one for me. Since I have laid my "earthly all upon the altar of divine Science" (Science and Health, p. 55), and have given up all for Christ, I have had beautiful glimpses of the reality of Life, and "I know that my redeemer liveth."

I wish to thank our wise, faithful, beloved Leader, Mrs. Eddy, who in this age, through divine revelation, has shown us again the way to harmony, holiness, and immortality.—*Frau Pauline Koch, Zurich, Switzerland.*

I FEEL very thankful for the many blessings which have come to me through the understanding of Truth gained in Christian Science. It has been an ever-present help in time of sickness and seeming inharmony. I was healed of an organic trouble that baffled the skill of the best doctors. I have been healed of a dreaded disease through this truth that makes free. The physical healing, though it seems wonderful to me, sinks into insignificance when compared with the spiritual blessings which have come to me through the study of our text-book, Science and Health by Mrs. Eddy. This book is certainly the "Key to the Scriptures." The Bible is a new book to me. I am striving to be obedient to its teachings as revealed in our text-book, and shall seek constantly to express that Mind which was in Christ Jesus.

Sallie V. Neville, Fairmount, Ill.

MY heart is warm with especial gratefulness this morning for our blessed gift of the Lesson-Sermons—lessons prepared for us to work at daily, laid out faithfully and wisely for us by those whose very thought holds healing. The attraction of the regular Bible study from a spiritual standpoint appealed to me from my first dawning knowledge of Christian Science, and before I cared to leave my own church, even prior to my making any acquaintance among Scientists other than the practitioner whose kindly offices had quickly relieved me of nervous depression, sleeplessness, stomach trouble, and a host of similar woes, and of fear to a great extent.

leading specialist, who, after a most careful and thorough examination, gave a written diagnosis, stating that I had gall-stones, which could be reduced by operation; also a malignant growth in the stomach, which could not be removed. He said I might live six weeks, but probably not.

At last I decided to try Christian Science, and called a practitioner, under whose treatment I began to improve at once. I had one attack of pain, supposed to be from gall-stones, a few weeks later, but none since. I continued the treatment for about one year. During that time my husband died very suddenly, and Christian Science sustained and comforted me as nothing else could. My improvement was steady, and I felt it would be wise to continue treatment until every trace of disease was eradicated. I am now well and walk several miles every day.

Susan B. Merriam, San Jose, Cal.

CHRISTIAN SCIENCE has come into my life with such a large measure of good works, and has changed so many of the former conditions of discord, that I wish to add my testimony and sound a note of praise for this truth as a blessing to humanity. Four years ago Christian Science was brought to my attention through friends, and I was induced to buy the text-book, Science and Health, and to read it. A short time after this I stumbled and fell. I never knew just what happened, but there seemed to be an internal injury, and the pain was so intense that I could not move. The thought of God as "a very present help in trouble" came to me, and I thought of Him then as I never had before in my life. A change began at once, and very soon the pain disappeared, together with the fear, and there was no soreness afterwards. This was my first demonstration, and it slowly dawned upon me that I had proven God as a healing power almost before I dared hope for such proof. I followed up this experience with harder study and more of it, and soon found that an extreme nervousness and irritability was disappearing, and with it much of a disposition which by some was termed surly and ill-natured.

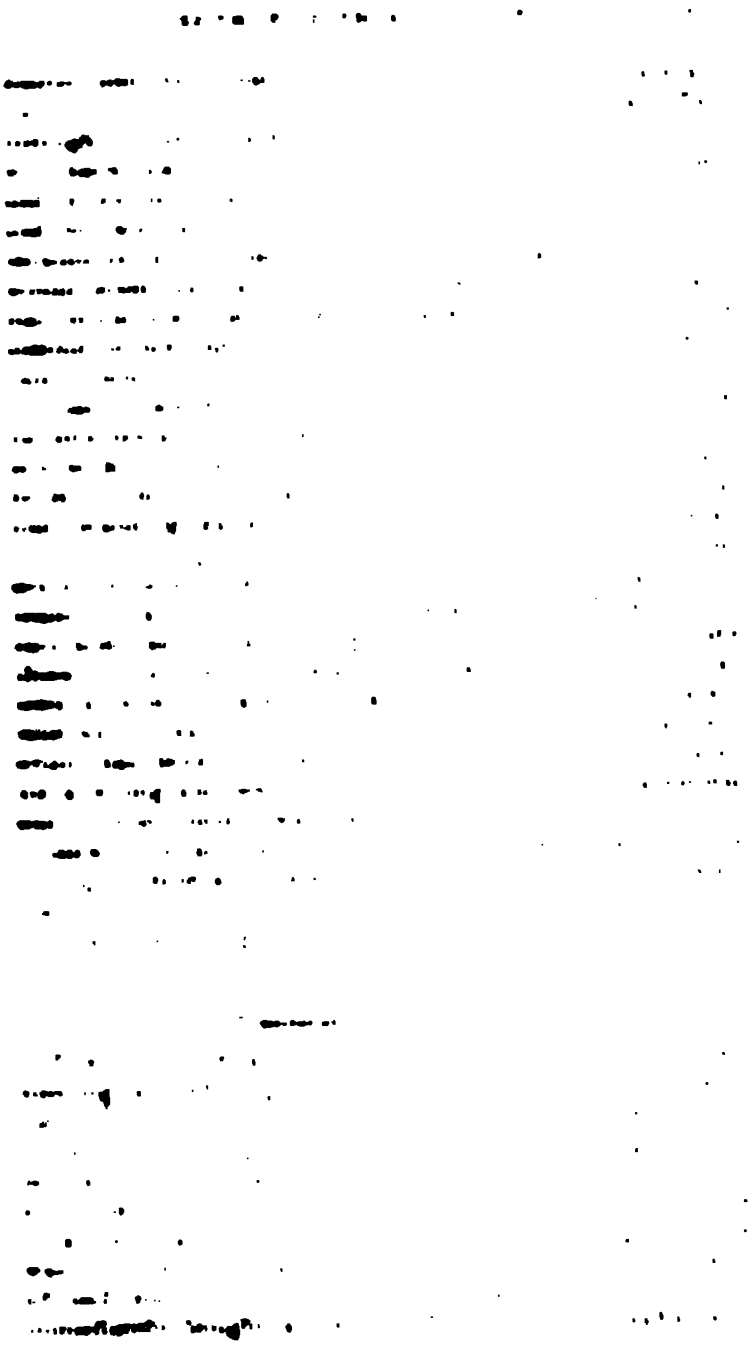
Early in the winter of 1904 I experienced relief from bowel trouble of ten years' standing, and from that time on the old condition has never returned. Up to this time I had received no direct treatment, although I realize now that

of an aggravated form of nervous and bowel trouble, the strongest medicines known being administered without any relief whatever. With my misery increasing, and no relief from *materia medica,* mental depression became very pronounced. At this time Christian Science was presented to me and I was taken to a practitioner. In fourteen treatments the bowel condition was entirely removed. After the fourth treatment I was able to lay aside glasses that I had worn for eight years. While the rest of my healing was rather slow, I rejoiced to see wrong mental conditions and attitudes pass away, and be replaced with love and gratitude, so that to-day I am perfectly well.

I have had many practical demonstrations of the power of Christian Science, and while I am thankful for my mental and physical healing, I am most grateful for the spiritual uplifting. I thank God daily that we have a dear Leader who has shown us the way so patiently and lovingly.—*Mrs. Florence W. Stough, Chicago, Ill.*

WHEN I first investigated Christian Science it was not for physical healing, but for the spiritual teaching it offered, —for its presentation of the Christ-message. I had come into close fellowship with some people who were known as Christian Scientists, and was impressed with the understanding and practical help they received from their religion. What most appealed to me was the strong and sure ground on which they stood, and the firmness of their stand. I was impressed, not so much by their exertions in special cases, as by what was said and done naturally in every-day living, as an outcome of their training and progress in Christian Science. I observed and inquired and made comparisons, and one day told my pastor that if ever I could believe and think as these people did it would not take me long to become a Scientist.

Four years ago that time came, and in leaving the dear old church of my childhood there was no sense of giving up my religion. I loved my church, and am grateful for its teaching and help, but in turning to Christian Science I knew that all "the enduring, the good, and the true" (Science and Health, p. 261) previously received were still mine, and that I was but stepping onward and upward to more of good. There has been no disappointment in my search. Daily I receive from the exhaustless



subscribed for *Der Herold,* and began my work alone, with perfect confidence in God.

I soon recognized in this movement a holy Cause, and knew that my hunger to draw closer to God would be stilled. I realized a depth of Christianity which I had hitherto sought but had not found. The grandeur of this great work began to dawn upon me, and I was determined to press on, and not be confused by the ignorant criticism of the newspapers. In spite, however, of the change in my thought, the symptoms of my diseases seemed to become more alarming, and I wrote to a practitioner in Dresden, because at that time my friends seemed to consider my condition incurable. Although this practitioner was also very busy, she took my case, and I soon began to feel the presence of our loving Father. After three weeks' treatment I began to realize the happiness which this understanding brings to us.

The peace and love which have been mine since the first treatment are indescribable. I had at once refreshing sleep. The stomach trouble became less and less, and the other diseases vanished slowly into their native nothingness. The greatest blessing of all is when we realize what it means to be a child of God and to have the Christ in us. After about eight weeks' treatment I was completely healed of all my trouble. I have no words to express my gratitude to God, and to Mrs. Eddy, but I know that I can show this gratitude by bearing the fruits of love.—*Minna Peters, Itzehoe, Holstein, Germany.*

CLERK OF THE MOTHER CHURCH.

Correspondence relating to membership with The Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.D., Clerk, Falmouth, Norway, and St. Paul Streets, Boston.

CHURCH TREASURER.

Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

The Christian Science Journal

error is illegitimate for those who assert the nothingness of error. It may be conceded that there is a seeming inconsistency, an apparent paradox or contradiction in every such recognition, but that it is only a seeming is revealed in Christian Science, and will, we think, appear to every thoughtful student of the life and teaching of Christ Jesus. It is a seeming that is related only to the dominion of the belief of good and evil in human consciousness.

No one has put this apparent contradiction more sententiously and forcefully than did St. Paul in the 7th chapter of Romans, unless it be St. John in the 17th chapter of Revelation, where he describes the claim of material sense as "the beast that was, and is not, and yet is." Reasoning deductively from infinite Spirit, the omnipresent and omnipotent good, thought finds no place for either error or its claims, but while we may entertain a more or less clear concept of this absolute Science of being, it will be readily granted by all Christian Scientists that we have not yet attained to its realization. "When we realize that Life is Spirit, never in nor of matter, this understanding will expand into self-completeness, finding all in God, good, and needing no other consciousness" (Science and Health, p. 264); but as yet the corridors of human sense are frequented by unnumbered phases of that belief of mind in matter which Mrs. Eddy so frequently refers to as the tap-root of all evil, and not until human consciousness is emptied of these latent beliefs and filled with truth, the divine ideas, will it be feasible or right for us to undertake to ignore the assertive claims of error. It is not infrequently true that young Scientists, aglow with the dawning light of Truth, but failing as yet to discriminate between the acquirement of a right ideal and the attainment of its perfect realization, make declarations in terms of human sense which pertain only to absolute Science; they sometimes say, "You are not sick," or "You have no material body," or "You cannot overdo," etc., when in fact the thought conveyed by these statements is true only of spiritual man. It is in this way that the presumption of the unwise has contributed, in large measure, to the misapprehension and misjudgment of Christian Science.

An experienced mathematician, absorbed in his own computations, might have no occasion even to think of errors in the use of well-known algebraic formulæ, but if

seductions of an evil world; and in the splendid peroration of his Epistle to the Ephesians he pleads with them in words that have been awakening human thought and strengthening human hands in all the centuries. Said he: "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." This leaves no doubt respecting the great apostle's recognition that the operation of divine Love in human consciousness prompts to a constant and alert discrimination between good and evil, and to the knowing of the unreality of evil despite every claim of material sense.

This teaching of the Master and of St. Paul is emphasized and enforced upon well-nigh every page of our Leader's writings. Christian Science makes it clear, however, that the distrust and condemnation of error does not signify the distrust and condemnation of persons, though in the instance of those who had knowingly identified themselves with evil Christ Jesus did not hesitate to speak in terms of severest rebuke. While his attitude toward the erring was ever compassionate, his judgment of evil was instant and uncompromising. He taught, moreover, that our brother is he that doeth the will of our Father which is in heaven, and respecting such an one we have occasion to entertain only thoughts of appreciative affection and good will.

JOHN B. WILLIS.

IN the sermon by our revered Leader which was read at the dedication of The Mother Church in 1894, she says, "A new year is a nursling, a babe of time, a prophecy and promise in white raiment;" and she adds, "Time past and time present, both, may pain us, but time *improved* is eloquent in God's praise" (Pulpit and Press, p. 3). The year just past has been an important one in the history of the Christian Science movement, chronicling as it does our Leader's return to Boston, an event which was very grati-

of the storm-tossed ship of human opinions at the call of the Christ, the day of Spirit has dawned, and ere long all shall see light in its light.

The great Teacher made it very clear that a sifting-time must come before the final and complete establishment of God's kingdom on earth, and it is surely upon us even now. Many are saying, "Lord, Lord, open to us," to whom the answer will come in the solemn words of the Master, "I know you not." The inevitable separation between truth and error will not only take place in science, theology, and medicine (which practically embrace all human thought), but it will be felt by each individual until there is nothing left in his consciousness which does not represent God, infinite Life, Truth, and Love. During this sifting process we are, truly, to use Paul's words, "a spectacle unto the world, and to angels, and to men."

Well may each ask himself, How am I standing my test? Am I proving the power of Truth and Love, and so bringing hope and cheer and strength to all others who are dropping the burdens of material belief and pressing toward the heights? Has my life in the past year been "eloquent in God's praise"? If we are not ready with affirmative answers to these questions, we cannot too soon begin to watch the swiftly passing hours, that not one may be wasted in useless or harmful thoughts, words, or deeds; so that the close of this new year may find us grown "rich toward God,"—rich in the power to be and to do good, to heal and to bless.

ANNIE M. KNOTT.

THE CHRISTIAN SCIENCE JOURNAL

of mankind. Hence the devoted Christian Scientist is not looking for advantage to himself, nor working for immediate profit. His clear purpose is to prove the truth for the welfare of all. When he heals the sick his reward is not the fee, but the joy he has in the patient's release from pain, since the proof will reach others, and lead them to redemption and happiness also. He is willing to sow his life that men who come after may reap the fruit of his demonstration. It is by the increasing welfare of mankind that he is made glad, and for any divine blessing that comes to any man anywhere he is grateful to the loving Father.

Some things said to resemble Christian Science are in truth quite different; that, for instance, which professes to heal the sick by suggestion, or by the cultivated power of the human will, and which proclaims itself to be Christian. Observe, however, the arguments used, and their demand for personal advantage: "I want health, and I must have it; I want wealth, and I must have it; nothing can prevent my plans from being carried out; no one can prosper who stands in my way;" and so on. Here is what one might call a "science for having your own way." The appeal is to a wrong motive, the getting instinct rather than the giving grace. The method is the exercise of the human will, and permanent peace is impossible for those who believe in the method, since it is the action of the carnal minds and selfish wills of men which causes the misery of the race. If we are unenlightened, "we know not what we should pray for as we ought," and we are in darkness if our desires are for self-glorification.

Christian Science is different from all its imitations and parodies in that it is the Science of being. By its demonstrations men are lifted to a comprehension of Mind, and are enabled to say, "Not my will, but thine, be done." The true Christian Scientist is not trying to demonstrate his own personal advantage, but to prove the universal action of Principle, God, the saving power whereby men are healed and redeemed. Consequently he does not demand for himself power, position, advantage, perquisite, or reward. He makes his proffer of service to men with a willing heart, but his prayer is for divine direction; it is like Isaiah's response to the word of the Lord, "Here am I; send me."

Joseph is mentioned therein rather than Mary, but as Joseph and Mary were cousins through the same descent, the record holds good. Matthew then traces, together with the prophecies relating thereto, the boyhood of Jesus, from his birth in Bethlehem to the flight into Egypt, and then to the return of the little family into Galilee, their original home; and so on to the end of Jesus' ministry. All the while, however, Matthew never loses sight of the son of David until the ascension.

Briefly this is the import of Matthew's Gospel, as bearing upon the subject under consideration: the dual nature of Jesus the Christ was of profound meaning, and was in fulfilment of the human need of that age. For many generations true Israelities had fasted, prayed, and striven to keep the Mosaic Decalogue, all to the end that they might bring forth in human experience the Christ, the God-idea which would show to them and all mankind the way of salvation. It is true that the methods instituted by Moses, and which were intended to keep thought in the right channels, had degenerated into mere forms and dogmas in the majority of cases; but obedience, together with watchfulness, patient endurance, hope, and prayer, had purified and elevated thought sufficiently for human sense to reach out and grasp, in a single instance, the forever outpouring of the divine nature and attributes.

To illustrate this dual appearing of the human and the divine, we may refer to the old legend of the shield which was of gold on one side and silver on the other. The different appearance which the shield presented to two friends who chanced to view it from opposite sides, led to a quarrel between them. Not until the knight upon the silver side crossed over and saw the shield from his friend's position, did he learn the valuable lesson that much depends, in every case, upon the point of view from which one looks. So it was that the world, looking from the view-point of the five physical senses, and ignorant of the purely spiritual nature of man as God's image and likeness, saw the Christ in fleshly form as a marvelously perfect, pure, tender, loving, and strong human being, walking among men, and they called their view of the redeemer, Jesus.

But God could not look from a mortal, imperfect, material, and unreal standpoint. He could never know aught unlike His own deathless being, and so God's idea, the

cases of healing and the overcoming of all so-called physical laws and limitations. It is in Mark's Gospel, furthermore, that we find that declaration of the Master which tells us in unmistakable terms how we may recognize Christ, God's idea, in his every true follower: "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Mark presents the Son of God as the Saviour of the world, as the immaculate idea of being which saves from every misconception; as the spotless, undefiled, divine concept of man which each and all can apprehend and demonstrate. There are, however, two more Gospels to be considered before the unfoldment is complete.

Although Luke is next in the order given in the Authorized Version, yet it seems that, at this point of research, John, the beloved disciple, lifts us right up into the heart of divinity, and explains the science of the immaculate conception. John sublimely ignores humanity's view of Christ, and reasons and writes from the view-point of Spirit, reality,—alone. From beginning to end John antedates the human and interprets the secret of the spiritual supremacy expressed through Jesus and all who follow him in "the way." Taking as a premise the one immaculate cause, God, John unfolds to us the immaculate effect, man and the universe. "In the beginning was the Word, and the Word was with God, and the Word was God." Goethe, in his "Faust," makes Faust read the first chapter of John, and he substitutes different translations for the Greek word rendered "Word" in the authorized version of the Scriptures. Finally Faust rejects all as unsatisfactory, save the word "thought." "In the beginning was the thought, and the thought was with God, and the thought was God." Had Goethe known the practical import of the Gospels he would have left the authorized rendering as it is, because there could not be a word without a thought back of it, and "the Word" implies God's thought expressed. It is impossible to separate Principle and manifestation, cause and effect; they are coincident and coexistent, and the one proves the other.

The Standard Dictionary tells us that mind is "that

debt, and want. How can the mind or body of man, who is the continuous going forth of the divine perfection, who is ever renewed, sustained, supported by the divine activity, be diseased, weary, inflamed, decomposed, blind, lame, halt, and destitute? When we know the nature of man, the healing ministry of Christ Jesus and his promise that all true believers should do the works that he did are explained; as is also the assurance and confidence of the Christian Science practitioner, who speaks to "disease as one having authority over it" (Science and Health, p. 395).

John tells us that "the true Light . . . lighteth every man that cometh into the world;" it was not for Jesus alone. John also tells us that "the Word was made flesh [perceived from the view-point of mortals], and dwelt among us, . . . And of his [the Word's] fulness have all we received." The beloved disciple also portrays, more than all the others, the infinite love, tenderness, and compassion which the Father forever expresses through the Son and to the Son. Toward the close of his glorious ministry Jesus prayed: "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." Jesus was continually insisting upon and reiterating man's unity with God, and if our Wayshower, Christ Jesus, thought and prayed thus, ought not we his followers to think and pray likewise? The Father's business, the embodiment and expression of Life, Truth, Love, is the sole mission of man and the sole reason for his existence; while the work of the Father is to support, protect, perpetuate, and express His allness in man and the universe. We need never fear that God will fail in His work, and we should take heart, trust Him, and press forward to the fulfilment of our work, humanly and divinely knowing that divine Love worketh in us, both to will and to do of His good pleasure.

In taking up Luke's Gospel, we descend once more to earth, but this time it is in the company of angels, and we can never forget the dazzling glory of "the pattern showed to thee in the mount" of John's Gospel. It is long since the prophets foreshadowed the coming of Immanuel, and many weary years of bondage, hardship, and strivings have marked Judah's pathway, but with these passing years the time foretold has drawn near. All were eagerly anticipating the advent of the Prince of Peace, but then as now

[illegible]

The prophet Isaiah thus foretold the birth of the Messiah: "The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined." Many spiritually-minded men and women in the time of the Virgin-mother felt and saw in differing degrees this meeting of the human and divine, but none save Mary saw the full vision and heard the first scientific definition of man that was ever announced to humanity. The prophet Zechariah depicts the limited, bound-in sense of life, as seen between the cradle and the grave, as "an ephah" filled with wickedness and sealed by a great weight of lead upon the top thereof. This represents the concentrated human belief in the necessity and inevitableness of sin, disease, and death. Then an angel directed the prophet's thought higher, and he lifted up his eyes and looked, "and, behold, there came out two women, and the wind was in their wings; for they had wings like the wings of a stork: and they lifted up the ephah between the earth and the heaven." When Jesus ascended he promised that the Christ would be with us always—"even unto the end of the world." Jesus the human concept departed, but God's idea, Christ, will remain in our midst "unto the end of the world." It is this God-idea, the Christ, which is again revealed in Christian Science. A physical personality could not meet the world-wide needs of the twentieth century. It is the Science of being, Christian Science, that alone can feed all the hungry hearts and minds of this mature age, and fulfil Jesus' promise that "when he, the Spirit of truth, is come, he will guide you into all truth."

As of old, there have been and are many wise men,—watchful shepherds, poets, philosophers, sages, simple Christians,—who have seen the brightness of this star, heard the angels sing, "On earth peace, good will toward men," and glimpsed in varying measures this second appearing; but only one woman—our revered Leader—saw the forever appearing, grasped its full meaning and application to humanity, and heard and expressed the complete, God-crowned annunciation of the Science of man in the image of God. Why was it, that of all earth's sons and daughters, she alone was freed sufficiently from the thraldom of the senses to behold and bring forth the Christ-idea? Because she was unselfish, pure, and loving enough to surrender

KNOWING EVIL.

REV. G. A. KRATZER.

THERE is much in the Scriptures to furnish a basis for the teaching of Christian Science to the effect that there is no evil in the divine consciousness. In the Old Testament we have the testimony of the prophet Habakkuk, "Thou art of purer eyes than to behold evil, and canst not look on iniquity;" and the psalmist sang, "The Lord knoweth the way of the righteous: but the way of the ungodly shall perish." The Lord knoweth the way of the righteous because He hath established that way. By inference and contrast the way of the ungodly must perish, because God established no such way and does not know it; therefore it has neither truth, reality, nor permanence. In the New Testament, John the beloved disciple wrote, "God is light, and in him is no darkness at all;" and the apostle Paul, that sturdy defender of the faith, assures us that Love, who is God, "thinketh no evil."

In the account given in the second and third chapters of Genesis, it is recorded that the primary curse fell on mortal man for eating "of the tree of the knowledge of good and evil." In the first chapter of Genesis we learn that God made every thing that was made, and that "God saw every thing that he had made, and, behold, it was very good. . . . Thus the heavens and the earth were finished." God having made all things good, it is manifestly a fundamental error for mortal man to believe that evil has reality or existence. To believe in evil, to know evil, is to misinterpret God's work and turn the lie on Him at the very basis of thinking. To do this is to fail to recognize God, good, as all-powerful, and so is to fail to render unto Him the complete recognition and reverence due unto His holy name. It was a lying serpent, the devil, who, in support of his contention that no harm could come from eating of the forbidden fruit, said unto the woman, "Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." It is therefore the devil, who is not a truth-teller but a liar, who argues to mortal man that it is godlike to know good and evil, and that God Himself is conscious of evil.

Scripture. St. John, the beloved disciple, commands, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." If this statement be a correct and righteous one, then it is evident that God would not do that which man is commanded not to do. Man is commanded, "Love not the world;" therefore it is evident, strictly speaking, that God cannot love the world, and God is man's model. "Be ye therefore perfect, even as your Father which is in heaven is perfect."

There is no reason to doubt that Christ Jesus uttered these words, but there is every reason to believe that he made the statement in this form to bring it within the comprehension of the class of people to whom he was talking; in other words, to bring the idea within the reach of those who were so deeply enmeshed in error, so far from the truth in their thinking, that they were incapable of understanding the absolute truth that God is incorporeal Principle, the infinite Person, the one Mind, absolutely untainted with the illusion of evil or of the erroneous sense of the world and man. It may be that, if Jesus himself had been called in question with regard to these words, he would have answered somewhat as St. Paul wrote in his first letter to the Corinthians: "I, . . . could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able." It certainly was good for humanity that Christ was manifest in the flesh, and all good comes from God. Christ as manifested through Jesus was the ideal man, the Son of God, spiritually apprehended so far as it was possible for the Christ to be apprehended by those who were still subject to the flesh. Christ manifested through Jesus came into close touch with human beings, appeared in their likeness, that he might be better understood by them in their limited and ignorant estate, and thus be able to show them the next steps in their progress toward that which is ultimate and perfect.

As already indicated, human beings, in the early stages of their progress toward that which is true and ultimate,

The Christ was made manifest in the flesh through Mary's exalted perception of Truth. Christ as the universal manifestation of Truth is forever at hand to be perceived and understood by those who are spiritually ready. His promise is, "Lo, I am with you alway, even unto the end of the world." To men it appears that God sends the Christ into the world; in truth, through spiritual understanding, men come so near to God that they see something of spiritual being which they have before been incapable of seeing. The drawing together of God and men is an approach on our part, not on God's.

Another question that might be asked in this connection is this: If God has no consciousness of evil, how can He be the Saviour of men? An answer may be given by means of an illustration. If people were thrown into the sea, a life-boat would be their savior, not by submerging itself in the sea, but by keeping itself above the sea, so that they could grasp hold on it, and lift themselves out of the sea to a place of safety. The illustration is not perfect, since the life-boat would be limited to a single location, and so could save only those who happened to be within reach of it, unless there were men in the boat to row it around from place to place, or to throw out lines, thus taking account of the location and needs of those to be saved; but God is omnipresent Mind, omnipresent Truth, omnipresent good; consequently, "whosoever will" may at any time begin to turn toward and to lay hold upon Truth, and rise more and more into the good.

In proportion as they do this, human beings escape out of evil, and when they have come to a realization of the truth of being they will have completely escaped from the illusions of evil, and will have no more so-called consciousness of evil than has God. If God had a consciousness of evil, He would be troubled by evil. Then God Himself could not be completely harmonious and happy. If God is not completely harmonious and happy now, He never could be: for the Scriptures clearly teach us that God does not change. If God is not completely harmonious and happy, then there is no condition of complete harmony and happiness for man to rise into; for, manifestly, man could not rise higher than God. Therefore, if God were conscious of evil, there could be no complete salvation, no perfect heaven, for man to attain to.

act of turning away. The power to overcome sin comes from God, although the divine consciousness embraces no sin. When we turn toward the light, we overcome darkness in our experience; and the light provides us with the power to overcome this darkness by the very fact of being light, and being within our reach, although the light does not establish darkness and does not know of it. If light were intelligent, it could not know darkness; for darkness cannot exist in the presence of light, to be known of it.

The final question to be considered in this connection is this: If the real man does not know evil nor perceive evil, of course he is unable to choose evil. Then what becomes of man's "free moral agency"? This question may be answered by quoting the words of the Lord Jesus: "The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise." All will admit that God can do no evil. Christ Jesus, according to his own statement, could do nothing that God could not do; therefore he was not free to do evil, and hence, as we rise to the consciousness of divine sonship, we too can neither do nor choose evil. Is it any loss or any lack of perfection in the real man if he cannot do that which Jesus Christ could not? The idea of "free moral agency" is an argument of mortal mind which tempts mortals to continue in evil, under the belief that they are in some way a little more complete or dignified if they are free to do evil. It is the old question of the serpent lying to mortals, and tempting them, not only to know good and evil, but to do good and evil, in order that they may be "free,"—free according to a false notion of freedom, not according to God's idea of it. Obedience to law, to good, to Truth, is true liberty: anything else is not liberty, but bondage. "Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God."

CLERK OF THE MOTHER CHURCH.

Correspondence relating to membership with The Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.D., Clerk, Falmouth, Norway, and St. Paul Streets, Boston.

[illegible]

[illegible]

[illegible]

[illegible]

[

THE RIGHT WAY TO COMBAT EVIL.

VIOLET KER SEYMER.

EVER since its establishment, Christianity has set itself the task of combating evil, and for centuries has carried on the struggle. Scores of noble lives have been given to this endeavor, and undoubtedly some progress has been made and the tide of evil has been in a measure checked; but it has not by any means been turned aside, much less entirely stanched. And why? Because, instead of accepting the simple statement that sweet waters and bitter cannot flow from the same fountain, theologians have persistently echoed the lie that "God permits evil for some wise purpose," which has hitherto seemed the only satisfactory way to explain the anomaly of evil. This same crafty suggestion of the evil one has been believed ever since the serpent subtly whispered to Adam and Eve, "God doth know that . . . ye shall be as gods, knowing good and evil." Mortals have been duped into believing that evil has its uses, and thus it follows that no radical extermination of sin, sickness, and death here on earth has been seen to be in keeping with God's will. The tree of the knowledge of good and evil is still dangling its "forbidden" fruit before the professed Christians of to-day, and many are plucking and distributing it broadcast, thereby disseminating the beliefs of sin, sickness, and death; for God said, "In the day that thou eatest thereof thou shalt surely die." Other earnest, though undiscriminating, Christians submit to the evil of sickness, believing that God is watching, and commending them for their sufferings.

The followers of Christ Jesus were enjoined to "preach the gospel" and to "heal the sick," and the word gospel means "glad tidings." Notwithstanding this, do not the words of many Christian preachers perpetuate and well-nigh champion the reign of evil through their very belief in its reality and present inevitableness? In the Glossary of Science and Health (p. 583) the church is referred to as "that institution, which affords proof of its utility . . . casting out devils, or error, and healing the sick." Before any candidate can become a member of a Christian Science church, this proof of his utility, of his practical influence as a Christian, is required of him; and it is well that in-

and effect. He has therefore to strive against fear itself, as well as against the supposed grounds for fear, for Love never created fear.

The great truth that sin has no divine authority and no reality whatsoever outside of each one's belief in it, requires to be patiently brought to bear on every blemish in character, on every secret sinful tendency, until consciousness is really washed white of all the impurity attendant on a belief in the reality of evil. It is a high and a stern standard, demanding consistency and an hourly overcoming of the carnal senses, and also of the beliefs of fear, worry, etc., which have not always been regarded as wrong. Orthodox theories, however, which in the first instance bid mortals look upon evil as real and powerful, and secondly, would compel them to combat reality, too often lead to failure and discouragement, in practice. The very fact that the material senses testify to evil proves that it is unreal, for these same senses cannot take cognizance of God, who is "All-in-all" and whose reality none will dispute. The five corporeal senses can only testify to what is temporal; spiritual sense sees that which is eternal, and the eternal only is the real. Jesus overcame sickness, sin, and death because his spirituality taught him that they were false and unnecessary.

Thanks to its radical methods of dealing with so-called evil, the Christian Science church is looked at askance, but it meets the brunt of criticism with the "proofs of its utility." Every sincere student of Science and Health sets to work to combat evil along these lines, and the result is a growing purity of character, and victories over many habits and faults which formerly overcame him and defied even his best efforts. Christian Scientists, actively combating evil on the ground of the omnipresence of good, take as their shield against this universal impostor the words of Jesus, who said of Satan, "There is no truth in him. He is a liar, and the father of it." While mortal mind keeps on asserting the reality of evil, the alert Christian will keep on declaring its falsity until he proves the truth as certainly as the arithmetician demonstrates the falsity of a mistake by removing every trace of it. So mind and body should be swept clean of all trace of evil beliefs. This warfare yields grand fruits from the first, and it will continue to do so until all falsehood gives way

CONCEPTION VS. MISCONCEPTION.

ANNIE DINSMORE MC CLURE.

MANY cynics have reviewed with cold analysis and scorching satire the apparently hopeless riddle of human life—its relationships, conditions, and tendencies. Mankind have written and read science and sermons, poems and essays, history and philosophy, yet vain has been the search for a key or a clue to the absolute. The effort to find happiness "here below" ends in a sigh of disappointment or a sedative text construed as a promise of something better to be attained by dying.

The result of this last resort has been a kind of unconscious hypocrisy on the part of most people. They go through this life saying and believing, apparently, that the only hope of real, permanent well-being is in death, as if God had ordained death to be a crowning reward to the faithful. To be sure, this is but the logical conclusion from the mass of religious teaching, yet upon the first approach of disease, mortals send for a man who is supposed to have at his command certain methods potent to thwart the will of God, or at least for the time being to baffle His unalterable intention—and to defer the blessedness indefinitely. In great dread of what they profess to believe will introduce them to perpetual bliss, they fight it off with every means they can possibly command. Friends are anxious, and weep over conditions which at the funeral are shown to have been most desirable, since they have ushered the mortal into immortality and harmony. Such is the contradictory behavior of all who believe that heaven is to be gained by dying.

In every relation of mortals the same fatal mistake is at work. People marry and are given in marriage, and spend long lifetimes together without open disagreement, in whose hearts, nevertheless, is hidden a sense of wrong as perpetual as the pulse. There are no two mortals, it is safe to say, but there is somewhere a cherished martyr-thought between them, if they are closely and constantly associated for long. Problem plays and problem novels are the outcome of these faulty personal adjustments, yet who has a remedy? When human ingenuity fashions a machine, it so adjusts all parts that there is no conflict,

extinguishes sentimental candles, and having erected an altar to Spirit, it begins patiently there, in that sanctuary of redeemed consciousness, the sacred labor of destroying "all that is unlike God" (Science and Health, p. 262), divine Principle, whose work is ever perfect. A new name is written in the forehead of him who thus scientifically begins at home to dethrone the inverted image and to bring to light the man of God's creating. The Mind "which was also in Christ Jesus" begins its sway. Discords of all kinds are replaced by harmony; dominion over the earth begins to be realized. Selfishness in others melts before this realization—the true man, like his creator, sees only his own likeness. The reign of universal harmony appears, and error falls before it. Sin, sickness, and death are overcome; and thus Christian Science proves its sublime postulate, that the only real is that which reflects the divine intelligence. This brings to light a universe worthy of its creator—a universe essentially spiritual, under spiritual laws, reflecting in every idea, "from the mental molecule to infinity" (Science and Health, p. 507), the government of Spirit, in which sin, disease, and death are unknown.

MARCH on, my soul, nor like a laggard stay!
March swiftly on. Yet err not from the way
Where all the nobly wise of old have trod,
The path of faith made by the sons of God.

Follow the marks that they have set beside
The narrow, cloud-swept track to be thy guide;
Follow, and honor what the past has gained,
And forward still, that more may be attained!

Something to learn, and something to forget;
Hold fast the good, and seek the better yet.
Press on, and prove the pilgrim hope of youth—
The creeds are mile-stones on the road to Truth.

Henry Van Dyke.

progressed to the heavenly realm where "grace reigns." To lead Christian from sense to Soul, Bunyan selects as guide the Interpreter, which he defines as the Holy Spirit. We read,—

"The Interpreter took Christian by the hand and led him to a place where was a fire burning against a wall, and one standing by it, always casting much water upon it to quench it; yet did the fire burn higher and hotter.

"Then said Christian, 'What means this?'

"The Interpreter answered, 'This fire is the work of grace in the heart; he that casts water upon it, to extinguish it and put it out, is the devil: but in that thou seest the fire burn higher and hotter, thou shalt also see the reason of that.' So he had him about to the back side of the wall, where he saw a man with a vessel of oil in his hand, of the which he did also continually cast (*but secretly*) into the fire.

"Then said Christian, 'What means this?'

"The Interpreter answered, 'This is Christ, who continually, with the oil of his grace, maintains the work already begun in the heart: by the means of which, notwithstanding what the devil can do, the souls of his people grow gracious still. And in that thou sawest that the man stood behind the wall to maintain the fire; this is to teach thee that it is hard for the tempted to see how this work is maintained in the soul.' "

Eliminating the personal and dramatic element from this picture so indicative of human experience, we find the stumbling-block to the aspiring demonstrator of spiritual truth. How is the "oil of grace" to be maintained in the soul? Many of us, like Christian, have traveled long and wearily before we have located the source of grace in Christ, Truth, but even with that revelation are we not yet far from an understanding of the spiritual, the only true signification of grace, and the established Principle by which it is maintained? We might linger long with mortal doubts and dogmas,—the devils that would "bite the heel of truth and seemingly impede the offspring of the spiritual idea" (Science and Health, p. 563), and prolong indefinitely the transition in thought from human to divine, if our hearts and hopes were not gladdened by the proclamations of the Scriptures. They pour oil upon the troubled waters of our lives, and answer this twofold

Let us take one example of healing through this conception of grace as founded on divine Principle. We read in the epistle of James that "the prayer of faith shall save the sick," and are inspired by that grand eleventh chapter of Hebrews in which Paul tells us that faith is "the substance of things hoped for, the evidence of things not seen;" and how through their faith great things were wrought of God for the prophets. Appreciating the necessity for a growth in faith, the young student prays for it, and if he fails or falters, he murmurs longingly, "Oh, if only I could trust! if only I had faith!" Is there not an unconscious belief that trust and faith are attitudes and qualities of thought that the human mind must *create* in order to approach God? Is there the universal understanding that reliant trust and comprehending faith are qualities of the divine Mind which we *reflect?* We do not bring faith to God, we reflect it of Him. Then this longed-for faith, which is to heal us of sin and its consequence, is part of our birthright, and by it we may gain access to God's healing power and harmony. Inheriting it at all, insures our inheriting it as a free gift in overflowing abundance.

Mrs. Eddy tells us (Science and Health, p. 4), "What we most need is the prayer of fervent desire for growth in grace, expressed in patience, meekness, love, and good deeds." What glorious possibilities we see here in perceiving Christ, Truth, as the source of grace,—of "love, and good deeds," as the consequent spiritual ultimate: yes, not only possibilities, but facts in conversions and salvation. Farrar, in his "Life of Christ," says, "The hard heart cannot be converted nor the stubborn unbelief removed but by inward humility, and the grace of God, stealing downward like the dew of heaven in silence and unseen." This grace of heaven, which droppeth downward like the gentle dew, is assuredly God's mercy. Many sinners have been converted, and many prodigals turned to the Father's house by the conscious recognition and ceaseless action of God's mercy. When sin seems most real, and the washing of its stains too wearisome a task to attempt, His mercy shines forth as an indestructible and uplifting fact. The apostolic reassurance, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit," arouses hope. The angel of repentance takes the sinner by the hand, and sternly yet tenderly dooms his old weak-

of his power." We, her humble and devoted followers, know the gratitude of Christians, that we are raised from "graceless sin" to a realization of the mental state where "grace reigns."

THE twentieth century will need its preachers and leaders in religion. Some say, idly, that religion is losing her hold in these strenuous days; but she is not. She is simply changing her grip. The religion of this century will be more practical, more real. It will deal with the days of the week as well as with the Sabbath. It will be as patent in the marts of trade as in the walls of a cathedral, for a man's religion is his working hypothesis of life,—not of life in some future world, but of life right here to-day, the only day we have in which to build a life. It will not look backward exclusively to "a dead fact stranded on the shore of oblivious years," nor will its rewards be found alone in the life to come. The world of to-day will not be a "vale of tears" through which sinful men are to walk unhappily toward final reward.. It will be a world of light and color and joy, a world in which each of us may have a noble though a humble part,—the work of the "holy life of action." It will find religion in love and wisdom and virtue, not in bloodless asceticism, philosophical disputation, the maintenance of withered creeds, the cultivation of fruitless emotion, or the recrudescence of forms from which the life has gone out. It is possible, Thoreau tells us, for us to "walk in hallowed cathedrals," and this in our every-day lives of profession or trade. It is the loyalty to duty, the love of God through the love of men, which may transform the workshop to a cathedral, and the life of to-day may be divine none the less because it is strenuous and complex. It may be all the more so because it is democratic, even the Sabbath and its duties being no longer exalted above the other holy days.—*David Starr Jordan.*

THE PUBLISHING HOUSE BUILDING FUND.

Contributions to the Publishing House Building Fund should be sent to Stephen A. Chase, Treasurer, P. O. Box 56, Fall River, Mass. These contributions will be thankfully received and promptly acknowledged.



the light, hiding earth's beauty, and carrying in its wake fear and dread of possible evil dwelling in its deep recesses?

Following the analogy still farther, might not the thought of seeking the source of darkness be a natural one? If the source of darkness could be found and destroyed, then light could not be hidden, and darkness with all its attendant evils would be no more. What would have been the result, if students had spent their time in seeking the origin of darkness? Suppose that the research after the sources of light had been made in the opposite direction, first with the hypothesis that a black orb of equal size and energy with the sun emitted darkness, and then with the hypothesis that the sun itself had created the darkness. Would the effort to learn something of the process by which darkness comes upon the earth be inconsistent with the premise that darkness has entity? Certainly not. Let us look for a moment at the result of this investigation. The study of the nature and source of light has brought a knowledge of means by which the darkest recesses of the deepest caverns may be made as brilliant as day; but all the ages spent in seeking to discover the source of darkness or in discussing the problem of why or how so brilliant an orb as the sun could create darkness, would never have revealed a light as bright as that of a tallow dip.

Let us consider the vast discoveries which have been made through the investigation of light, and see where the world stands to-day, in point of comfort, intelligence, industry, and in progress toward higher civilization because of the inventions of those who have searched for knowledge of the nature and source of light. Then let us suppose that all this effort, this investigation, and the thought which started them, were turned into the opposite channel; it would be seen at once that, instead of an increase of light, darkness would envelop the world. The more earnest and exhaustive the study of darkness, the deeper the gloom into which the world would be sunk, until the eyes, turned ever toward its contemplation, would lose sight of even the light of day.

Is the parallel self-evident? Poor humanity has for ages been confronted by the problem of good and evil. To mortal sense they seem of equal power, dwelling side by side, like light and darkness. Wherever good appears,



lightful to sit in the gloaming and dream and talk of light and the glorious orb so far away in the heavens." Do we not see that such an attitude would never have brought us to the light, that such indolence and fear would never have dispelled the darkness? There is but one way to dispel darkness, and that is to bring in the light.

To know that light exists, and to shut oneself in a cellar, does not dispel the surrounding darkness. Yet this is what men often do in their struggles with error, crying, "Peace, peace; when there is no peace," too indolent to seek for peace in the realm of goodness. Sitting in the gloom of regret, remorse, self-condemnation, or imprisoned in the thick walls of selfishness, arrogance, self-will, they wonder at their "ill luck." Men talk of the misery, guilt, poverty, and shame in the world, and think this is the sympathy which helps to lighten the world's burdens, apparently never dreaming that they are fixing their attention upon darkness, and seeking for its source instead of turning to that light which makes all darkness flee. To assert the unreality of evil means no weak content in the presence of evil, no neglect of the means for uncovering hidden darkness, for opening to the light the dust and filth which ignorance and sloth have allowed to gather. On the other hand, it means that he alone who recognizes the false claims of evil, and vigorously applies his knowledge of good to their complete destruction, appreciates the import of the statement that evil is not real. The unreality of evil becomes evident only when good drives it from its fastnesses, even as darkness is proven unreal when light has taken its place.

All may learn a lesson from the fact that through modern discoveries we are ever getting more and more light, thus proving that the real source of light is inexhaustible. The same parallel might be drawn with heat and cold. Nothing seems more real to human experience than cold,—the cold that freezes, the cold that even seems to endanger health and life; and yet even physical science declares that cold is not an entity, not a reality, but is merely the absence of heat, and all battles with cold must be fought, not by seeking the source of cold, but by bringing heat to the place where the cold seems to be. All scientific work is on the same basis, and the study of Christian Science reveals the fact that Mrs. Eddy has made clear a uni-

"GIFTED WITH DIVINE COURAGE."

[Frank Putnam in the Houston (Tex.) *Chronicle*.]

THE nineteenth century in America produced two extraordinary women—world characters and time conquerors —Frances E. Willard and Mary Baker Eddy. Frances E. Willard, the apostle of temperance, stands in shining white marble among the soldiers, inventors, discoverers, and statesmen in Statuary Hall, the American Pantheon in the capitol at Washington. Strangely significant is that single female figure, with uplifted shining brow, symbol of purity and peace, among the stalwart figures of the continent's foremost fighting men.

Not less but more significant is the position achieved, in her own lifetime, by Mary Baker Eddy, for she, the Founder of one of the world's great religions, has proven herself to be the greatest woman alive and one of the greatest that ever lived. The mother of the Christian Science church seems certain, surviving the wrath and wrack of time as the slow centuries recede, to become one of the gigantic figures in the world's Pantheon.

The deepest cry of the human heart is uttered in the question, "If a man die, shall he live again?" Brief span of conscious life we have—and then the mystery of the darkness. What lies beyond? Beside this awful issue all others fade into utter insignificance. So it is that humanity elevates its religious leaders to a height no other mortal being can attain. . . . Armed conquerors and philosophers rise and fall and are forgotten; the sweetest songs of the most happy singers sink slowly but surely in the dust of crumbling ages; statesmen go into the dark with their works, and all that they were and all that they did is in time's night forgotten. Only the givers of immortal hope are themselves immortal. To each of these immortals some part of the vast eternal truth has been revealed, and to each something new. Humanity's life is a pilgrimage, onward and upward, out of darkness into light. If we could not believe that, if we believed man to be, like the beasts of the field, born but to die, incapable of progression, the race would die of swift despair. It is the hope divine that keeps us living, the lamp God lights in minds divinely selected and inspired that guides us onward.

[illegible]

[illegible]

[illegible]

[illegible]

power, through loving mercifulness and compassion, to heal fleshly ills and pains and griefs."

Why, he wonders, should such an idea interest Mary Baker Eddy, unless she is, as her followers believe, "patient, gentle, loving, compassionate, noble-hearted, unselfish, sinless—a profound thinker, a divine personage, an inspired messenger?" He answers his own inquiry, in the only way it can be answered, by adding: "She has delivered to them a religion which has revolutionized their lives, banished the glooms that shadowed them, and filled them and flooded them with sunshine and gladness and peace; a religion which has no hell; a religion whose heaven is not put off to another time, with a break and gulf between, but begins here and now and melts into eternity." This Mrs. Eddy has done for hundreds of thousands of human beings throughout the world, and the long roll continually increases.

Much has been written of Mary Baker Eddy—much that was unfriendly and superficial, founded upon her misfortunes, the errors she fell into during the long slow years of her ripening. Now, for the first time, as I believe, we have a sober, accurate, sympathetic, and fairly complete account of her origin, her development and her environment from her birth forty years after the close of the American Revolution down to the present day. This addition to the literature of Christian Science is entitled "The Life of Mary Baker Eddy." It is from the pen of Sybil Wilbur of Boston, is published by the Concord Publishing Company of New York, and printed by the University Press at Cambridge. Miss Wilbur is a writer of sincerity, fine intelligence, trained in literary work by years of successful journalism on its higher levels. In this book she has established herself as the most fair, just, and competent historian of Mary Baker Eddy.

"No mystery," she says in the introduction, "to-day surrounds the life-story of Mary Baker Eddy. Her birth, her ancestry for two hundred years, her education, her social development, and her individual service to the world have been scrutinized with the strong search-lights of both love and criticism. Every event of her long career has been established by unimpeachable records and testimony. It is no longer possible to invent fiction con-

TESTIMONIES FROM THE FIELD.

I WISH to express my gratitude for what Christian Science has done for me. From early childhood I was afflicted with heart disease, and frequently had severe attacks of throat trouble. As I grew older, complications developed, such as stomach and catarrhal trouble and general debility. I suffered with these ills for many years, although I was attended by the best physicians in our city. I was advised by them to have a surgical operation for female trouble, and was then taken to St. Louis, where a specialist performed the operation. It was a failure; and my condition being much worse than before, I was unable to walk for several months.

I purchased a copy of Science and Health by Mrs. Eddy, but after reading a few pages I decided that I could never understand it, and did not think it would better my condition if I did, so I placed it in the bookcase, where it remained seven years. During this time I continued under medical treatment, as I had for years before, but at the end of this period our family physician said it was useless to do so any longer, as my heart was so weak that even a slight exertion might cause my death, and medicine could not help me. I despaired of ever regaining my health, felt melancholy all the time, and cried a great deal.

In the spring of 1894 my thought again turned to Christain Science, and I took Science and Health from the bookcase and started to read it just as I had done seven years before, but this time it interested me! The more I read, the more I wanted to read. I scarcely took time to eat or sleep. It seemed so beautiful to me that I wondered how I could ever have rejected it before. At the end of one week I was healed of all my diseases. In seven short days of earnest, honest study of Science and Health I was entirely relieved of burdens I had carried since childhood. O for words to express my gratitude to God. and to Mrs. Eddy for this blessed ever-present truth that makes us free!

Before studying Science and Health I very seldom read the Bible, and did not see how any one could be interested

[illegible]

[illegible]

down, with my many other ailments, with a very severe attack of lung trouble. The fear then was so great that it seemed I could not live through the day; and here it was that Christian Science was finally accepted.

My dear wife first called our family physician; the reply came that he was out of the city. She telephoned for another physician, but he could not leave his office until six o'clock. She then tried for a third, who was in the city, but could not be located at the time. Some quick action had to be resorted to, and my wife, remembering the many kind and good things my sister had said to us about Christian Science, came to my bedside and said, "Why don't you try Christian Science?" For a few moments the battle was fought; then I said to her, "Do as you think best." The result was that a practitioner was called in and gave me a treatment, and to our great surprise and relief, within forty minutes after the practitioner had reached the room I was entirely free from all pain. At the expiration of six treatments I was completely healed of every ailment, these consisting of my lame back and an acute stomach trouble, the latter manifesting itself so severely at times that I had been laid up for two or three days a week from these attacks.

This healing was so marvelous to me that I secured a copy of Science and Health and have been a constant student of the book ever since. To my consciousness this book is not only a "Key to the Scriptures," it is a revelation. I have gained from its study a truer knowledge of God than I ever had before, and the peace of mind gained therefrom is worth more to me than all else in the universe. The Bible has unfolded to me the blessings that I have longed for, and Science and Health has been my guide thereto. For all of this I am indeed very grateful to God, and to Mrs. Eddy for her faithful and self-sacrificing labor in pointing the way to the living Christ that is our healer and Saviour and Redeemer at this present time just as truly as nineteen hundred years ago.

Thomas F. Harrington, Indianapolis, Ind.

EIGHTEEN months before I heard of Christian Science I had been pronounced incurable from an acute stomach disease. I had suffered from this disease for over twenty years, and had been to many doctors and taken a great

worked for myself in Christian Science. At bedtime a great sense of peace came to me,—I felt perfectly free, and have been ever since. Twice since then vertigo and cramps, from both of which I used to suffer badly, have vanished instantaneously as the thought came to me, "In him [God] we live, and move, and have our being." Christian Science has, besides all this, done very much for me financially; from having no means but what I earned, I have now a small but sufficient income for all my needs. I think greatest of all its many blessings is the reopening of the Bible in the light of Truth. It is now a perpetual, living joy.

One of the things that has appealed to me most in Christian Science is the understanding of infinite spiritual supply which one gets at the church services. I never go to church, knowing that God, the ever-present, omniscient, ever-active Truth is the source of all supply, and that He also is the source by which we hear, without some testimony being given which answers to my need exactly—as if God had spoken to meet it; and when I go without knowing my need, but only that the supply will be there just the same, the truth I hear points out to me what my real need is. I have never spoken to any Christian Scientists knowing them as ambassadors for God and dwelling "in the secret place of the most High," where the truth is ever voiced, without receiving something which proved a vital help; and this has occurred again and again, as need arose. No words could express all I feel towards Mrs. Eddy, but I hope to consecrate the new life she has brought to me to God's service, and I thank Him more sincerely every day of my life for her and for Christian Science.

Bessie L. Prior, London, England.

[The three following letters—the first one being from a fellow-nurse—were sent us in verification of Miss Prior's testimony, and we publish them with the permission of the writers, the first two of whom are not Christian Scientists.—EDITOR.]

I have known Miss Prior for about fifteen years, when she was nursing in St. Mary's Hospital. Her health was not very good at the time, and she often suffered from headaches and indigestion. About four years ago her health was so bad that she was advised to give up nursing

[illegible]

[illegible]

[illegible]

frenzied "crammings" to make up for lost time. All this, together with the hardships and privations of extreme poverty, brought me to womanhood poorly equipped to face the hard thing called life. The past was full of bitter experiences and sad memories; the present often held pain of mind and body so great as to seem unbearable. My greatest and apparently well-founded fear was that I might become an invalid or go insane, in either event becoming a helpless burden to those I loved. This thought was so intolerable that I was often tempted to end my life. Had I felt sure that such a step would solve the problem, I should certainly have taken it, but in the background of my consciousness was the feeling that it would not—that these conditions must somehow be worked out on the present plane of existence.

I was a very devout churchwoman, lived much in prayer, and constantly sought to satisfy my inner craving by conversing upon the subject of religion with those whom I felt should be authorities. Invariably I found myself condemned by the orthodox thought on many points, yet could never give up certain innate convictions. One was that God could not be responsible for great and terrible disasters; another, that He was not the author of death. Dimly I felt that our suffering must come from a misapprehension of His purpose, yet I could not explain that purpose nor meet the arguments of the theologians except by thinking within myself, "My God does not do this." Five years ago there came a time when a crisis in the unhappy conditions of my life broke down my spiritual fortitude. I reached the point where I could no longer pray. Only those who have been through the experience know what anguish this means. I could but argue, "If I am being disciplined, it is only fair that I should be shown to what end. If I am being punished for sin, in common human justice I should know what my sin is, else how can the punishment benefit me?" This was the darkest hour of my life, but day was already dawning. In this blind, frenzied groping for Truth, divine Love found its opportunity. I suppose I had never wanted Truth so wholly before!

I was led, still blind, but passive, to teach in a community where were a number of very earnest seekers for the light. One of these saw my need, and gave me some helpful

[illegible]

My great desire is to become a qualified practitioner, and to manifest in every detail of my life that God is Love, since "more than this we cannot ask, higher we cannot look, farther we cannot go" (Science and Health, p. 6). My gratitude is beyond expression to the consecrated woman who has made health and happiness a present possibility for me and for every child of God, and through whose teachings we may all become helpers of humanity.

Ruth Ingraham, Mountain View, Cal.

IN March, 1897, I was very ill with what the physicians said was an internal abscess. I had also suffered for about twelve years with severe hemorrhagic attacks induced by bowel trouble, often having as many as ten or twelve a day. Three minor operations had been submitted to without the use of anesthetics because of weak heart action, with no result except to shatter my nervous system, leaving me worse than before. At this time of discouragement a dear Christian Scientist came to my home, and told me I could be healed. It seemed a tremendous assertion to make, for I knew I was not only physically, but also mentally sick. I was disgusted with life and its disappointments and sorrows. I had lost faith in the God I had been taught to trust. It seemed that when I asked for bread I was given a stone, and when I told this dear one so, she replied by asking for my concept of God.

To my own surprise, I found that I had no definite idea which I could express, so I put it this way: "Jesus said, 'Our Father which art in heaven,' but my own earthly father would not have allowed me to suffer as I have ever since he died, and I guess heaven must be so far away that God cannot hear our prayers; at least He has been deaf and dumb to mine." Then this friend told me of the Christian Science idea of God as ever-present Love, and that heaven was not a place but a state of harmonious consciousness, and that to be in harmony with God we must be loving. I saw that my heart was filled with hate and anger and bitter resentment against God, or man, or fate,—I was not quite sure who was to blame,—and as she talked of God as changeless good, as infinite Love, I saw how unjust I had been in my ignorance. Error was self-seen, and the healing light of Truth and Love pierced the clouds of my darkened sense. The heavy weight of

FOR the benefit of pain-ridden and fear-burdened humanity, I desire to say in words of very deep gratitude that Christian Science heals physically, morally, and—best of all—spiritually. Two and one half years ago I was entirely healed, in two weeks' treatment, of an aggravated form of spinal trouble. My physician had done all that he could to cure me. For eleven months my spine was cauterized every other day, before I received even temporary relief from the terrible pain, which at times seemed almost more than I could endure. Even after these many months of what would seem to mortal sense heroic treatment, the relief was of short duration; and at last, in desperation and utter despondency, I decided to give Christian Science a trial. I can truthfully say that I was healed after one week's treatment, but it required one more week to overcome my fear that those terrible pains would return.

I would also like to mention that about a year after this beautiful healing a disease of a very malignant nature presented itself, and because of my intense fear a longer time was required to overcome it than for the former ailment: but this trouble, too, was met and destroyed. With the disappearance of these ailments an almost incessant neuralgic trouble of many years' duration also vanished. All tendencies to nervous exhaustion have gone back into their native nothingness. To-day I am a perfectly well and happy woman, endeavoring daily and hourly to live and apply the little I know of this saving and healing truth. I am very grateful to God, and also to dear Mrs. Eddy, who by her wonderful spirituality was able to show us what the omnipotence and the omnipresence of God mean.—*Anne H. Leffingwell, Chicago, Ill.*

WHILE living in Boston, many years ago, I first heard of mental healing. My interest was aroused, for I had been a semiinvalid for three years, and I was anxious to find relief from my misery. A regular physician had been treating me during this time, but my physical condition was worse in some ways than before I began. Soon after this, a friend was healed by Christian Science of a complication of diseases, a healing which seemed impossible to human sense. This friend talked to me of Science, and explained the difference between Christian Science

[illegible]

illness, which brought me nearly to death's door. After partial recovery, for more than ten years I hardly knew what it was to be without pain. During part of that time I was made to lie in a poroplastic jacket, never raising my head from the pillow for six months. Afterward, in spite of everything the doctors could do, both at home and abroad, the pain increased and was so constant that for more than two years I lay quite helpless from paralytic trouble, and could only move a little with support on both sides.

In this state Christian Science found me. I began to read "Science and Health with Key to the Scriptures" by Mrs. Eddy, and I felt that I had at last found an understanding of God which would help me to overcome sin and to love my neighbor in a way I had thought would never be possible to me. I did not know if Christian Science could help me physically, but as I read Science and Health, and later had the loving help of a practitioner, to whom I can never be sufficiently grateful, I found one slight improvement coming after another. I could turn myself a little on my bed, I could sit up straighter without falling forward, and the pain was being overcome. I was not healed quickly, but the healing has been sure and is still coming. I am now well, and able to go everywhere alone and to lead the life of a strong person. Although some movements are still slow, I know the Christ heals now as he did two thousand years ago, and I am realizing that it is Truth that sets us free.

My gratitude is very great for the physical healing,—for the freedom from pain and helplessness,—but I am still more grateful for the spiritual help that Christian Science has brought me through the beautiful life and work of our Leader, Mrs. Eddy, who has pointed us back to the teachings of the gospel and shown us again how to go to the Christ who not only takes away our sins but who also heals all our diseases.

C. Woodhouse, London, England.

[Translated from the German.]

ABOUT the middle of November, 1906, I was taken with a dreaded illness. I was at home and in bed for three weeks, and as I became worse was finally taken to a hospital. There I had to undergo an operation, after

[illegible]

The Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN, Editor
JOHN B. WILLIS, ANNIE M. KNOTT, Associate Editors

EDITOR'S TABLE

THE WAY OF WISDOM.

MARY BAKER EDDY.

No man can serve two masters: for either he will hate the one and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.—Matthew 6 : 24.

THE infinite is One, and this One is Spirit; Spirit is God, and this God is infinite good.

This simple statement of oneness is the only possible correct version of Christian Science. God being infinite, He is the only basis of Science; hence materiality is wholly apart from Christian Science, and is only a "suffer it to be so now" until we arrive at the spiritual fulness of God, Spirit, even the divine idea of Christian Science,—Christ,—born of God,—the offspring of Spirit,—wherein matter has neither part nor portion, because matter is the absolute opposite of spiritual means, manifestation, and demonstration. The only incentive of a mistaken sense is malicious animal magnetism,—the name of all evil,—and this must be understood.

I have crowned The Mother Church building with the spiritual modesty of Christian Science, which is its jewel. When my dear brethren in New York desire to build higher,—to enlarge their phylacteries and demonstrate Christian Science to a higher extent,—they must begin on a wholly spiritual foundation, than which there is no other, and proportionably estimate their success and glory of achievement only as they build upon the rock of Christ, the spiritual foundation. This will open the way, widely

[redacted]

A NEW BY-LAW.

ARTICLE XXII.

AGREEMENT REQUIRED.—SECT. 13. When the Christian Science Board of Directors call a student, in accordance with Article XXII., Sect. 11 of our Church Manual, to the home of their Leader, Mrs. Eddy, said student shall come under a signed agreement to remain with Mrs. Eddy during the time specified in the Church Manual.

IN reading the "Testimonies from the Field" published in each issue of this magazine, we find many instances where the writers have been healed of diseases which had been pronounced incurable by the physicians in attendance, and the present number is no exception in this regard. In these testimonies, as in all those which are given in our publications, the facts must be vouched for by some one knowing to the conditions of the healing, and preferably by a member of The Mother Church. It occasionally happens, however, that in addition to this required voucher, some one who has become interested from the medical standpoint in a particular instance of healing, is willing to put himself on record not only respecting the diseased condition, but also respecting the efficacy of Christian Science as a remedial agency. We are always glad to publish these proofs of a fair and even liberal judgment whenever we are permitted so to do, and it is in this connection that we would call special attention to the case of Miss Prior, a professional nurse in a hospital in London, England, who was healed by reading Science and Health.

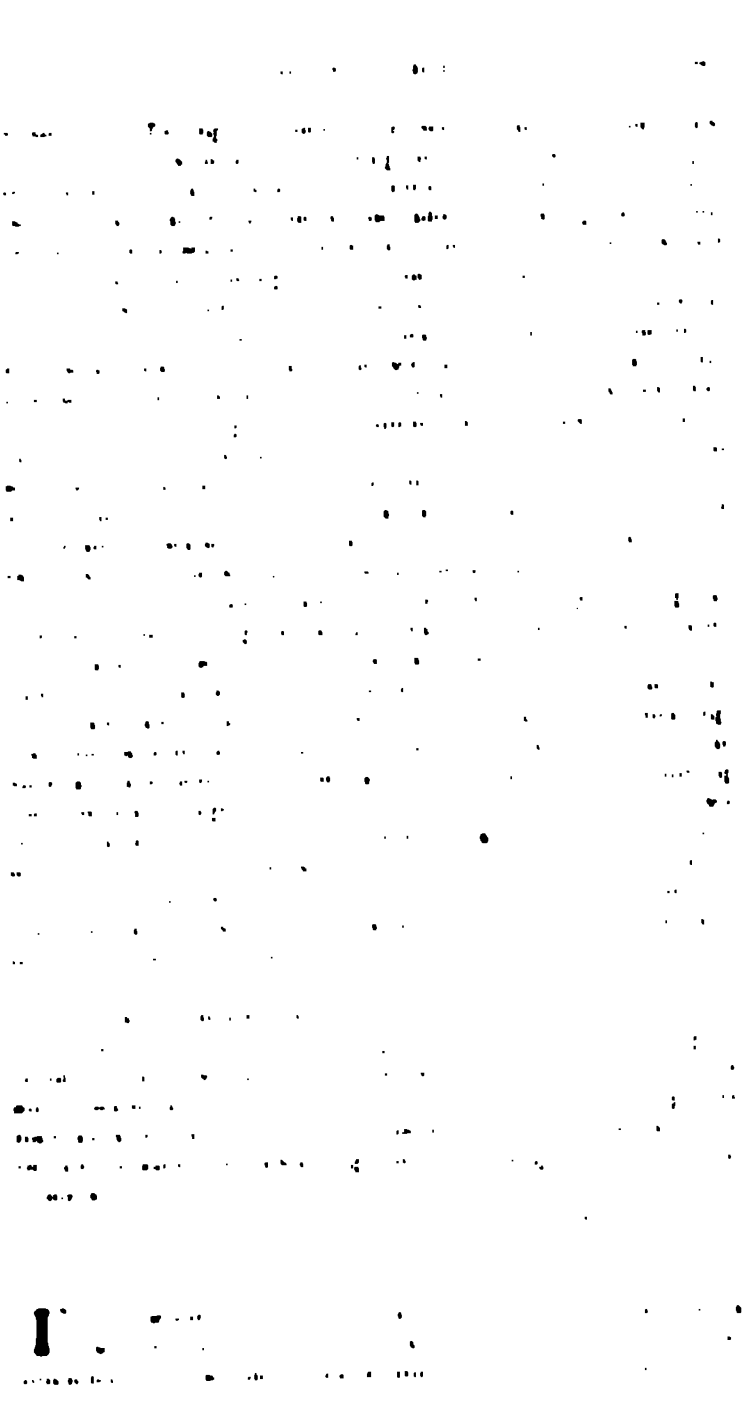
In this case, at least, it is reasonable to suppose that, in addition to the verdict of the doctors, the patient was herself able to form some opinion about the nature of the disease with which she was afflicted, and the alleged seriousness of its character. A fellow-nurse who had known her for about fifteen years while she was at work in St. Mary's Hospital, also corroborates her statement that she was compelled to give up nursing on account of the state of her health; that her condition improved while she was reading Science and Health, and that she is now entirely well. And if this be not enough, we have the statement of a physician that Miss Prior "is perfectly well since her instantaneous healing through reading Science and Health, two years ago."

[illegible]

he shall never see death;" and he also said, "Because I tell you the truth, ye believe me not." His hearers responded to this, "Say we not well that thou art a Samaritan, and hast a devil?" The Discoverer and Founder of Christian Science met with no less opposition than this from the mortal belief of the present day, but, like the Master, she was not seeking her "own glory," and she went fearlessly on, with the result that thousands of otherwise hopeless sufferers have been healed in Christian Science of "all manner of sickness and all manner of disease," as in Jesus' ministry and that of his students. It is no small thing that now the narrow enclosure of mortal belief is widening, and some dread diseases, once held to be incurable, are now said to be curable. This would certainly appear to be a step in advance, but if the method of treatment turns thought away from God, from Spirit, to matter, nothing has been gained. We must come to Life for life—and Christian Science teaches that God is "the only Life" (Science and Health, p. 330). This one statement lifts Christian Science far above human opinion, and indicates the wide gulf between its teachings and every material hypothesis. In the treatment of every form of disease Christian Science holds tenaciously to the scientific fact that disease and sin are not manifestations of Life, that they consequently lack entity, and that the perpetuation of evil is limited by its very nature,—it is self-destructive, while health and holiness are self-perpetuating.

Too long has it been erroneously believed that opposites combine in man and the universe, but this falsity is fast disappearing before the light of Science. The ideas of the divine Mind undoubtedly manifest infinite variety, but this does not imply or include contradictory qualities, such as good and evil. In Genesis we read that God saw "good" and only good at each advancing unfoldment of creation, and the same holds true to-day.

Christian Scientists have no quarrel with any demand for cleanliness and order, either in health or disease, since they have learned the necessity for absolute purity both within and without, but they insist upon their God-given and constitutional right to seek health and happiness by spiritual means, which are wholly ignored in medical treatment, and they maintain that health and happiness can be secured by these means without the sacrifice of the



which flesh is heir; but that sickness, like all other disciplines of life, is to be treated as a means of spiritual education," is thrown into striking relief when put over against the word of the Lord to our fathers, saying, "I will take sickness away from the midst of thee," and the specific command of Christ Jesus to his disciples that they "heal the sick, cleanse the lepers, raise the dead, cast out devils."

When we recall the unnumbered assurances of the Bible that it is the will of God that those who accept His government should be well, and the corroborative fact that Christ Jesus constantly healed the sick of "all the ills to which flesh is heir;" when we read how the people came to him by the thousand, bringing the suffering and the diseased, and it is said again and again that he "healed them all," and then find those who are known as the ministers of Christ practically declaring that in all this blessed work the Master was defeating the divine purpose by robbing the beneficiaries of his ministry of the "means of spiritual education," then surely we have come upon an anomaly of colossal proportions.

All who are sufficiently free from the domination of dogma to be disposed to think a bit for themselves, will not fail to see that if God has ordained sickness to be the "means of spiritual education," then Christ Jesus could not have separated the sick from this divinely provided "discipline" without interfering with his Father's purpose and plans, and that he was certainly doing wrong if he knowingly resisted the processes of right. He was either working in harmony with the divine will or he was not, and they who hold with the dean that sickness pertains to a normal Christian life, and who further affirm that Christ Jesus in all his doings acted in harmony with divine law, even as he claimed, have certainly placed themselves in the vortex of an abysmal contradiction.

The difficulties attending the effort to adjust the fact of unmerited suffering, as in the case of infants, and adult victims of hereditary disease, to the asserted beneficence of the One who, it is claimed, is responsible for these things, have led many apologists to pass this point and lay their emphasis upon the practical gains which may be won by those who accept life's ills as of educational value. Says a late writer (Caroline Stephen in *Hibbert Journal,* October, 1908), "The question is not whether the application of

[illegible]

recreant and perilous to turn aside. For him who, in his misery, regards himself as under the tutelage of infinite wisdom and Love, every effort to dodge his afflictions is a palpable resistance of the divine will which can but mean spiritual disaster. It is forever true in this matter as in many others, that the attempt to reconcile the irreconcilable, namely, an infinitely loving Spirit and the unloving and unjust order of the material world, tends to break down the sense of moral discrimination and to make men think, if not say, with the ancient Brahmin, "One essence is the evil and the good," a teaching which is directly opposed to the whole tenor of Scripture, and which is proved demonstrably untrue through the healing work of Christ Jesus and Christian Science.

Progress in the spiritual life means overcoming and growth, and a Christian Scientist finds abundant occasion to be patient and to endure bravely many things while the problems of human sense and suffering are being worked out. He is stimulated and strengthened in his struggle, however, by the clear conviction that divine law is not against him, but for him in the fight, and that in so far as he apprehends the truth of being and finds his place in the purpose of divine Love, he will regain his native freedom from every claim of sin, sickness, and death. As an ambassador of Christ, commissioned to continue the Master's works, every Christian will find plenty to do in resisting temptation and in righting human wrongs; and he will need unfailing health and strength to do it, even as Christ Jesus needed and put to effective use the health and freedom which were ever his and which he bestowed abundantly upon all those who yielded themselves to his healing and saving apprehension of Truth.

JOHN B. WILLIS.

THE CHRISTIAN SCIENCE JOURNAL

The verb commonly used in the Greek Testament to express love is *agapao*. What its exact meaning was in later Greek, the bastard tongue which in the first century had become in a measure the vernacular of the Mediterranean basin, it is perhaps not yet possible to say; but that in the writings of the New Testament the word had acquired a peculiar "religious-ethical" significance, the lower and more material sense being in turn expressed by *phileo*, is an admitted fact. The most familiar illustration of this occurs in the record, in the last chapter of the Gospel of John, of the famous charge of Christ Jesus to Peter, "Feed my sheep," where the difference is completely and probably unavoidably lost in the translation:—

"So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest (*agapas*) thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love (*philo*) thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest (*agapas*) thou me? He saith unto him, Yea, Lord; thou knowest that I love (*philo*) thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest (*phileis*) thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love (*philo*) thee. Jesus saith unto him, Feed my sheep."

It is of course absolutely impossible to imagine for a moment that the man who in a few months was to be found healing the sick instantaneously and raising the dead, did not understand the significance of Jesus' words, and therefore we are compelled to accept the only possible alternative that, remembering the horror of that night in the hall of the palace of Caiaphas, he shrank from the lofty claim to the spiritual love for the Christ implied in Jesus' question, and took refuge in the assertion of his human love for his Master.

Now it is manifest at the beginning that the word *agape* can be, and is in the New Testament, used sometimes as a synonym for God, as in the text, "God is love," and sometimes as an attribute of God, as in the phrase, "Love is the fulfilling of the law," just as, Mrs. Eddy writes on page 319 of Science and Health, "we can by special and proper capitalization speak of the love of Love."



love." Love, then, used as an attribute, is knowledge of God; and therefore, in a phrase of frequent occurrence in the New Testament, it is the *epignosis tou theou,* the full, exact, therefore scientific, knowledge of God, who is Truth.

To love any one, then, at all as Christ Jesus loved the disciples, it is necessary to bestow on him some perception of the fact that man is spiritual and not material. In the belief of a physical personality apart from God is inherent the belief in sin, disease, and death, of all, in a word, that is unlike God. Human birth is only one end of a chain, the other being death, of which every link is forged out of fear. Human education is the effort to avoid the consequences of these fears, and to see by how many links the chain may be extended, To prevent, however, any undue optimism, the victim is warned to remember that hopeful signs should be regarded with suspicion, as something possibly too good to be true; as if, God being Truth, anything could possibly be otherwise than too bad to be true.

Now fear when analyzed is the belief that there is a human being physically created, and because so created subject to all the laws of the flesh. Consequently the deeper the human affection for a sick person, the more terrible the fear which accompanies the growth of what are known as serious symptoms. Yet the beloved disciple declares that "perfect love casteth out fear." It is manifest, therefore, that if for this human love there could be substituted something of the love which Jesus had for the disciples, the fear of the power of evil to injure would be cast out, and healing would come with the realization that man, as the image and likeness of God, is not subject to laws of sin, disease, and death. Writes Mrs. Eddy, on page 476 of Science and Health, "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick." The love expressed in the new commandment is the recognition of man's spiritual selfhood, just as fear is the belief in his materiality.

If, then, a man wishes to exercise his God-given dominion over fear, he must first gain this loftier understanding of Love. He must lose his parochial sense of the impor-

which will cast out the fears of those to whom the sick man is a suffering, perchance dying, mortal. The fact is, of course, that healing is not accomplished by the mere effort of giving a treatment, but by the persistent devotion to and effort to abide in Truth which brings the healer to his patient with the unshaken conviction that God is Love.

Now this does not mean that human affection is in any way to be undervalued or despised. Human affection is the mortar that holds together the social system, or, as the ablest of the Dukes of Buckingham has said, "the salt of life." In the noble words of a living poet it is the only solution of our earthly problems known to the wayfaring man:—

When the pulse of hope falters,
When the fire flickers low
On your faith's crumbling altars,
And the faithless gods go;
When the fond hope ye cherished
Cometh, kissing to betray;
When the last star hath perished,
"Love will find out the way."

When the last dream bereaveth you,
And the heart turns to stone,
When the last comrade leaveth you
In the desert alone;
With the whole world before you
Clad in battle array,
And the starless night o'er you,
"Love will find out the way."

That "love," in the words of the old song used as a refrain to these verses, "will find out the way," is undoubted. Still this human love in its saner and disciplined state only dominates the consciousness as it strikes a more impersonal note. If Pilate had demanded, "What is love?" it would certainly have been because he had misunderstood Jesus as completely as in the question he did ask. A mere relative sense of love is as perplexing and unstable as a relative sense of truth. The mass of contradictory aphorisms contained in Bacon's famous essay is sufficient proof of this. Anybody reading it might be forgiven for adapting the famous words of Madame Roland, as she stood, facing the statue of Liberty from the scaffold in the Place de la Revolution, "Love! how many crimes are committed in thy name!"

Many of these crimes are so manifest as to deceive no one, but there is perhaps not one so subtle as the sugges-

The fact is that the man who is afraid to judge in the last sense, so far from giving any evidence of love, is simply giving evidence of fear, and so of ignorance, twin brethren of mortal mind of whom it may truly be said,—

> By many names men call us;
> In many lands we dwell,

and the sooner he acquires something of the true knowledge of God, the perfect love which casts out fear, the happier for him. Then he will begin to learn to be able to say with understanding, "Forgive us our debts, as we forgive our debtors;" or as Mrs. Eddy has interpreted these words in one of the most far-reaching sentences in Science and Health (p. 17), "Love is reflected in love." Love, then, is the fulfilling, or to be more accurate perhaps, the completion of the law; for the law is grasped by faith, held to in hope, and at last realized in love, for "now abideth faith, hope, love, these three; but the greatest of these is love."

[Written for the *Journal.*]

THE LESSON-SERMON.

FRANCIS E. FALKENBURY.

OH, to shut out the world!
  All day, this day,
Like long black banners, blank, unfurled,
  That shift and sway,
The thoughts of mortals have been blown
  Against my soul all day, this day.

And now my books—so sweet—
  Like mighty wings
Lift me where earth and heaven meet;
  And Michael sings,
In a God-anthem fair and strong;
  For Truth's thoughts are the only things.

And now my thoughts up-wing,
  Rising higher,
Past the gates where cherubs sing
  In heavenly choir,
To Gabriel's gaze that fronts to God,
  And His own perfect Love entire.

[illegible]

[illegible]

[illegible]

[illegible]

[

Of pain and care and mortal mystery,
And comforted itself with such faint gleams of light—
Scanty, but precious past all gifts of earth—
As from the enshrouding darkness faith might cull.

But now, behold!
The heavens are opened wide!
Mind's all-pervading sunlight floods the illimitable world!
Faith, grown to understanding, is swallowed up in sight!
The vision, heavenly-fair, once seen in days long past,
Presage, like Bethlehem-star, of Truth's pure revelation,
Fulfilment finds at length in knowledge tried and proved,—
Knowledge of good, the All; of evil's nothingness;
Of man, the perfect child of the all-perfect One,
The inalienable heir, forever blest, of God!
And all the weary questioning, and tears, and fears are fled
Into the utter void of chaos whence they came!

Yes! now
The way lies clear;
Step after step leads on, the light fails not.
Though slow, at first, the sullen clouds withdrew,
With impotence of sense disputing Spirit's sway,
Though slow and grudgingly earth's hosts obeisance made,
Though stumbled oft my feet,
Yet onward still I pressed,
Assured and glad through all,—secure of victory.
And now once more
I sing,—
Sing 'mid the free winds of God,
Sing as I walk with Truth,
In Love find rest and peace,
In Life now live!

FAR up yon steps of light,
On toward the sun!
Climb the fierce path of Truth,
All shall be won;
Yea, though thy heart of care
Faint on that fiery stair!

Frederick Lawrence Knowles.

THE EFFECTIVE POINT IN PRAYER

[illegible]

[illegible]

their prayers formerly lacked, and they have been able, to some extent, to overcome disease and sin and lesser forms of evil. Prayer has become the motive power in their daily experience, lifting thought above and away from the conditions that make human life wretched and sordid and sinful.

Jesus defined the effective point in prayer when he said, "All things whatsoever ye pray and ask for, believe that ye have received them, and ye shall have them." (Rev. Ver.) Comparatively few of Jesus' professed followers accept this standard today, therefore but few have any very lively faith in the efficacy of their prayers, or in the probability of their receiving the things asked for, much less believing that they are already received. This, doubtless, is because they are guided in their judgment by material appearance instead of by faith in the unseen spiritual reality. Yet our Lord warned his disciples not to judge (or be deceived) by "appearance," but to "judge righteous judgment,"—that is, according to Truth.

Modern religionists excuse their disobedience to this precept of Jesus by arguing the impossibility of its fulfilment without denying the evidence of the physical senses. How can we, they say, believe we have received what our senses declare we have not? The Master was assuredly aware that material testimony would have to be denied in order to pray as he enjoined, and no doubt his teaching was received with the same incredulity as it is today when reiterated in Christian Science; but Jesus was not influenced by physical evidence, his vision took in the spiritual, eternal reality of things. He said of the child supposed to be dead, "The maid is not dead." His prayers affirmed the presence of Life and harmony. They were the realization of perfect being, the knowledge that God's will is done in earth "as it is in heaven," whatever physical sense might declare to the contrary.

To pray with the belief that we have the things prayed for involves of necessity a disbelief in the sense of lack, whatever its name may be. This gives prayer a quite different meaning from what is generally attached to it. Ordinarily the religionist centers his thought upon his need, and thinks of God as having not yet supplied it, implying that man is ever in want and that God is ever withholding. In Christian Science this position is re-

harmonious, holy, the image of God. It is self-evident that if the Christian should think of the good as already his, he ought not to think of the evil as his.

The denial of error is not, however, the main act or purpose of prayer, but rather is it preliminary to reaching its real effective point, viz., the realization of man's spiritual sonship with God, the divine unity of Father and son in which man embodies all goodness. This is not a mere intellectual recognition, but such as one's daily thought and conduct rest and rely upon. Until prayer attains this point it is not effective, for it perpetuates rather than effaces the false sense of alienation from God. The declaration, "Son, all that I have is thine," expresses God's side of prayer; and Jesus' words before quoted define the Christian's side. But, say the sick, how does this method of praying apply to us? How can we believe ourselves to be well when we feel so wretchedly sick? By recognizing that God's man is never sick, and by knowing that it is ours to enter into this true consciousness of freedom. Discord, disease, sin, death do not obtain in God nor in His likeness; they are therefore a false, abnormal sense or consciousness with which God has nothing to do, and which men should condemn and deny with all their might. Christian Scientists deny evil that they may understand and do good. They deny disease that they may perceive the wholeness of man. When they pray for health they affirm health, and turn away from the belief of disease,—not because of physical evidence, but because of the omnipotence and omnipresence of God.

While mortals cling to the evils from which they suffer, they cannot grasp the opposite facts of goodness and peace in which lies their salvation. One cannot see the landscape, the trees, flowers, or sky, or the faces of his friends if his view is obstructed, although all these are there. So their sense of evil hides from mortals the presence and the reality of good; but if they have faith in the latter they will deny the former, and continue this course until the good they affirm becomes to them a realized fact. If Christians apprehend as did St. John that they are now the sons of God, they can fulfil Jesus' ideal of prayer in every respect, knowing that God has provided for every need of man.

It should be the aim of every Christian to pray effectively



"FOR THINE IS THE KINGDOM."

W. C. WILLIAMS.

JESUS said, "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein," and the futility of earthly wisdom as a preparation for the enjoyment of heaven, now or hereafter, is thus unmistakably set forth. A thorough knowledge of the world and the ways of its people, gained from long and perhaps painful experience, the study of physical phenomena in its many different phases, and research as to the material origin of these phenomena,—all these are inadequate to teach us what God's kingdom is and how we may attain it. It can readily be discerned that the continued assumption that material knowledge is the truth will be detrimental instead of helpful in our efforts to apprehend the kingdom of Spirit, unless indeed the lack of results, the entire absence of harmony, has opened our eyes to the uselessness of trying to fathom God in that way. The pride of intellectuality makes it more difficult for us to become as little children; which we must do, or we "shall not enter therein." Not that we shall forget or lay aside all we have so assiduously sought, but we shall realize that it has no actual bearing on the truth; that in itself it has no power to command one iota of heaven. This realization makes a servant of it, and as such it is a very useful and perhaps necessary adjunct at the present time in dealing with the so-called highest in human thought.

The forgiving child-thought will overcome malice when used against us consciously or unconsciously, and we must lay hold of this pure thought, and adhere to the fearlessness that only innocence can give, before we may enter the gates of heaven, harmony. Then must come childlike meekness in the acknowledgment that it is God's kingdom, not ours, in which "not my will, but thine," is to be done. Little children are willing to give up their kingdom for something better; they value but lightly their desires, their toys, their plans, or their pride, if they are made happier without them. We, also, shall be willing to honor but the great King, our only pride being in the thought that we are His children, our only desire to serve Him who supplies

God's power, and eventually to deny it. Though many or all of us would trust Him if we could "see him as he is," yet the gradual growth of thought away from Truth has fostered the desire for self-glorification to such an extent that few ambitions are so pure that power in some form is not the goal. Even those of us who study the highest in human thought,—art, music, literature, and the sciences,—generally aim to become authorities in our line of work, thus to control our immediate kingdom, and the large majority who fall by the wayside in this attempt prove that their mode of working is wrong. It is another proof that when the desired end is seemingly attained by those who have this erroneous purpose, it is found that the power has been greatly overrated, that it is a constant strain to preserve it, and that it seems the signal for a thousand enemies to spring into existence with their shafts of malice. When we have selfless motives, and work for the glory of God, though we may be persecuted, we are not overcome, but rise to greater heights than could be dreamed of by the self-seeker, and attain results that amply satisfy all righteous desires, content to give Him the glory. We are counseled, "Seek ye first the kingdom of God, . . . and all these things shall be added unto you," remembering that of ourselves we can do nothing, that human power is but a shadow.

The false power that is given to money because it seems to supply our needs, though more often used to satisfy our unnecessary desires, is the cause in a great measure of our materialistic views, of degrading and underhand methods of business, of unfair competition, of crime, engendering evil thoughts and results that seem uncontrollable. But the good man acknowledges God's power and reflects it, and to him the earth is a footstool. Behind all this, however, is the mortal belief in fear—fear of poverty, fear of mediocrity, fear of being outdistanced in the race, fear of old age without provision, etc.—and what is fear? Non-reliance on the power of God. God is omnipotent, then there is no other real power; and our only real power is reflected from Him. This power is ever-present protection, supply, and strength; it is wealth with wisdom. Why, then, do we desire any other so-called power? Perhaps because this real power is lost to the unrighteous. But it is natural and of the highest satisfaction

SUPERSTITION.

LYMAN J. HUBBARD.

THE commonly accepted definition of the word superstition is this: an excessive reverence for or fear of the unknown or mysterious. It has become a fact that unknown and mysterious are words popularly applied to any phenomenon supposedly beyond or outside of the material. On this point Christian Science takes decided issue, and is slowly but surely reversing public opinion by its educational propaganda of proof by fruits.

From time immemorial, that only which could be seen and handled has been considered the real and tangible. Material laws have been universally known as nature's laws, even the laws of God Himself, and were considered absolute, until in the course of time the more astute thinkers observed that some of these so-called laws were being annulled, that nearly every great achievement in science, civilization, or progress seemed to result from the domination of some material law. For example: Some years ago, although confined to the limitations of a metal link, the telegraph wire annihilated the seeming power of time and space. Now the law of the necessity of a material connection between communicating instruments has been abolished. Standing aghast at the subtle possibilities of wireless telegraphy, we ask, If the wire has been done away with, why cannot the instruments likewise be discarded? Such a question as this is, so to speak, a reaching out toward the mere touching of the "hem of the garment"—the limitless power of Mind. Another achievement of which so-called material science is justly proud, is the overcoming of the law of the opacity of matter by the efficacy of the X-ray, and if some properties of matter, which have been considered impregnable, have thus been mastered, what does this prophesy for those which remain?

Dense, monopolizing materialism, void of one ray of spirituality, denying anything beyond itself, has held such relentless sway as to obscure the metaphysical; any manifestation of spiritual power being relegated to the realm of the miraculous, mysterious, or superstitious. Materialism makes great pretensions as to its own power and

has ever separated humanity from a true sense of life and peace, from the rightful inheritance of every child of God.

Superstition means darkness, doubt, fear, weakness, distrust, limitation, and evil. Its worst forms always accompany the most degrading manifestations of sin. In fact, sin and superstition are so closely allied as to be inseparable; each being, in its degree, a having of "other gods before me." Superstition is a coward, having no ability or self-reliance of its own. It looks to the personality of others, or imploringly beseeches favor of some material idol. By placing intelligence, power, and causation where they are not, it indicates a lack of understanding of the basic law of cause and effect,—an ignorance which can even entertain a positive expectation of variations in the nature and expression of divine law. Fear and ignorance are the main supports of superstition, and the chief avenues through which it works. It says, "I know I exist, but why or how I do not and possibly can not know." To account for existence, it endows matter with qualities and properties which matter of itself cannot possibly possess. Its material investigations can proceed only so far in any direction; for, when asked for a final reason or law, it finds itself confronted by unanswerable questions. In the realm of material sense it flits from flower to flower, seeking the honey of promises never satisfied nor realized. As we observe mortal sense we find that superstition enters into its every phase and department; that it is indeed its basis and support. Although its objects seem ever so real, the dreamer is in fact self-deceived.

It is the wildest superstition to endow mindless, inanimate matter with properties and possibilities of life, growth, development, and mortality. How could matter, always of the same identical properties, assume on one occasion one phase, and on another similar occasion, a phase entirely different? There is no answer. We must go back of and beyond matter for a cause. Material sense declares that God intends that when we are sick we shall support prayer with material means; and what greater superstition could there be than this effort to combine Spirit and matter? Opposites never assist each other or mingle. Think of light assisting darkness; heat, cold; good, evil. If medicine heals, a particular medicine which according to belief heals a certain disease, will always heal that disease, under what-

time to look up until the earth has made a complete revolution. In the successive moments of that revolution, "up" has been in a different direction, and the completed circumference of their range of vision has spanned the entire sweep of limitless space. Christian Science recognizes the fallacy of this material sense of heaven, and regards it as an existence which knows no space and time limitations; as wholly spiritual.

Unable to fulfil its alluring promises, superstition keeps itself in popular belief by making death the portal of its imaginary heaven, but Jesus came, as he said, "that they might have life," while the Bible throughout predicts the destruction of death, calling it an enemy. God, Life, could never consider His opposite, death, a fitting gateway into heaven—into eternal reality.

Christian Science is the antipode of superstition. It is based on and makes its deductions from eternal, unchangeable Truth, and the reality of all that is a consequence of the being and laws of the one omnipotent, self-existent cause, —God. This omnipresent cause and its laws are necessarily spiritual, good. The infinitude of self-existence precludes a possibility of an opposite—evil. The action of good and the laws of good are acknowledged and proved to be always constructive, sustaining, progressive, everlasting. If the so-called opposite of good, evil, had ever been admitted into the premise as a fact, its laws from their very nature would have insured downfall, destruction, oblivion, non-existence. As a consequence of the fundamental law, that "cause must have an effect," it follows that the infinitely good cause and its effect constitute all that is. Truth is the only thing that is true, therefore a consciousness or realization of Truth is the only reality there can be to man. Christian Science endeavors to bring mankind into the kingdom of heaven by awakening the consciousness of reality. Unheeding material opposition, the contrary evidence of the physical senses, Christian Science affirms the whole truth; not only a good cause, infinite Spirit, but a good effect, which is spiritual; and that this effect does exist and is now present. In proportion as men realize this, the seeming evil and its manifestations, so called, disappear, and they become conscious of Truth, reality, good.

Effect must have a cause, as ideas must have a Principle, but matter is without either. Christian Science accepts neither matter nor material evidence as reality. If we try

[illegible]

RESULTS.

G. M. GIFFEN.

WHEN we contemplate the conditions under which mankind have been living for centuries past, along social, moral, and physical lines, and the unsatisfying results which have so often attended the highest efforts put forth in these directions, the wonder is that in general they have been so stupidly willing to permit obviously wrong methods of thinking and living to govern them. In business matters the necessity for progressiveness has been recognized far more than in dealing with those vital questions which concern our social and moral welfare. If a peanut-vender, offering his wares on a certain street-corner day after day, finds that his sales do not cover his expenses, he very logically makes a change in location, because of the unsatisfactory results. The merchant who finds at the end of the year that his profit is not commensurate with the effort put forth, immediately begins a searching investigation to learn why, and proceeds to inaugurate such changes as will at least promise better results. He does not placidly fold his hands and accept unsatisfying conditions as inevitable, but arouses himself to apply the right remedy.

Although in the ever-present problem of human life—this vexed question of social reform and betterment—there has been a ceaseless endeavor to find satisfying results, the experience of ages has only added to the accumulated evidence of failure to reach any firm foundation or lasting condition of contentment. The highest efforts in this field of activity are often barren and fruitless. In the great arena of religious thought the beauty of the theories advanced, as earnestly expounded by able advocates, has appealed to mankind, and has in a measure served to buoy men up with hope; it has instilled the impulse to work on and on, enduring meanwhile with patience the ills of the flesh and the failure of cherished hopes; yet in this field of endeavor also there is an acknowledged absence of practical results. The whole scheme of human government and effort seems to be attended by the most stupendous difficulties and disheartening failures in every avenue and channel of human thought and endeavor, and humanity as a whole has hitherto prac-

[illegible]

more seconds to the minute or minutes to the hour than before the correct method was adopted, but the results,—ah, there's the point,—the results pay so much better than any investment ever made at any time before, that one wonders the way had not been earlier discovered and adopted.

What a great revelation it is that a diseased body, a disordered mind—all discord—is positively attributable to wrong thinking and to nothing else; that the squalid poverty of our slums is due solely to wrong thinking; that the crash and wreckage of business failure is due only to wrong thinking; that the disquiet, immorality, and crime of social life is due solely to wrong thinking; that the tottering, doddering wreck of a man, once the keen-witted, strong-limbed, active participant in the great affairs of the world, is the result of a wrong mental attitude; that war and pestilence, famine and sin, are alike the dire results of unbridled, unwatched, uncorrected methods of thought, and that the failures of success are also the result of this self-same wrong thinking to which the world has so placidly submitted for all the centuries of which record is made. Strange to note (and yet not strange when one realizes the absolute illogicality of all human reasoning), now that the scientifically correct method of thought has been promulgated to the world, it is met with condemnation, censure, ridicule, in fact every form and phase of opposition that mortal ingenuity has been able to devise, yet the sole and only claim and aim of this right method of thought is admittedly to free suffering humanity from affliction, sin, and discord, and to substitute therefor health, morality, and happiness.

Today, in almost every part of the civilized world, there are men and women from practically every walk of life, representing every phase of social, business, literary, and religious activity, who stand ready to asseverate that the whole aspect of existence has been changed for them to the "higher hope" through the study of the Christian Science text-book, Science and Health. The blank despair of hopeless endeavor which has been the companion of thousands of earth's faithful workers, under the marvelous influence of the corrected thinking taught in Christian Science has been changed to joyous hope. Homes where discord and discontent formerly reigned, have undergone a most

[illegible]

[illegible]

THE REAL

[illegible]

[illegible]

[illegible]

OBEDIENCE.

ELIZABETH F. VANCE KENNEDY.

WEBSTER defines obedience as "the submission to rightful restraint; a proper submission to control." A little reflection shows us that obedience to divine Principle, to lawful authority, both human and divine, is a universal requisite, and applies to mankind in all ages and under all conditions. Equally certain is it that the fruits of disobedience are suffering and death, that this law is as immutable and unchangeable as the law of Life and Love, and that it applies to every detail of our lives, in small affairs as well as great. That these facts are generally recognized is evidenced by the efforts which mortals have made, from the beginning of history, to establish laws and regulations for the government of families and the regulation of social relations and civic duties.

The wise parent or teacher of the young lays a broad and enduring foundation for good when he lovingly but firmly plants in the youthful mind the seeds of obedience to "the powers that be," to whom we are all accountable, from the least to the greatest. The greatest, most exalted, and most powerful personage known to human history, the one who presented to human consciousness the grandest ideal, and who, above all others, might be justified for taking the reins into his own hands, emphasized throughout his entire life-work the absolute necessity of obedience to the Father, and laid great stress upon its rewards. Says our beloved Leader, "Obeying the divine Principle which you profess to understand and love, demonstrates Truth. . . . If in one instance obedience be lacking, you lose the scientific rule and its reward" (Miscellaneous Writings, p. 116). The emphatic testimony of Christ Jesus, together with the words of our Leader, should be sufficient to establish in every Christian Scientist a sense of the vital necessity for unqualified obedience, but it is profitable to follow the argument farther in the domains of human experience,—the state, the municipality, our institutions of learning, and especially the family, where right thinking and strict obedience to all just parental, social, and civic demands should be lovingly enforced at all times.

[illegible]

reproof of the Master. All attempted education that excuses disobedience or error in any form is building upon sandy foundations and doing a positive harm to the young, and wise indeed is the parent, guardian, or teacher who exacts implicit obedience and decorous conduct from the children under his care. In so far he is building upon the "rock of ages."

The child who is reared to love, honor, respect, and obey his parents, teachers, and guardians, learns the rewards of obedience, and when grown to manhood enters the activities of life ready and anxious to honor the laws of God and man. He naturally becomes a law-abiding citizen, and enriches human society. He does not "lose the scientific rule and its reward." On the other hand, a child who is nurtured on a diet of excuses for misbehavior, who is allowed to feed his own importance with a relish for disorderly conduct, boisterousness, and disregard for the amenities of life, sows the seeds of a discordant and unhappy future. He enters school, where the seedlings of disobedience must be uprooted, or they gain in stature and power until the youth steps out into the world so overshadowed by the rank growth of his own assertiveness that he has no regard for the rights of others. His own desires, passions, and self-importance, so long unrestrained, now take possession of him, and his end is, alas, too often, the prison cell or the gallows. He "loses the scientific rule and its reward." An eminent Quaker philanthropist of New York, some years since, investigated the history of one thousand convicts in that state, and reported that eight hundred and seventy-three out of that number were men whose careers of crime were clearly traceable to the lack of restraint and discipline at home during childhood.

It is therefore incumbent upon us as Sunday School teachers to do our utmost to elicit from our pupils loving and loyal obedience, not only to the rules of the class-room but to all those just requirements of daily life which custom and general consent recognize as the rules for orderly conduct. There are those who hold that deportment and conduct of children should be left entirely to divine wisdom, but we must bear in mind that Love is a fixed and perfect Principle, in whom is "no variableness, neither shadow of turning;" that Love's work is finished, Love's laws established, unchangeable, and immutable; and that

[illegible]

for teaching them that the laws of obedience are the laws of life eternal; while the beloved Master will pronounce upon us the benediction, "Well done, good and faithful servant."

If "order is heaven's first law," it should certainly find a place in the Christian Science Sunday School.

[From the book of words of a recent Historical Pageant in Dover, England, by Louis N. Parker.]

THE COMING OF THE KING.

BRITONS and French with hearts and hands!
Knit ye the league of the neighbor lands!
Doubts and fears to the winds be hurled!
Freedom and friendship win the world!
We have conquered each other enough to prove
That that which must conquer at last is Love;
For a loveless man is a lifeless clod,
And the spirit of Love is a spark from God:
O Love-star, rise in the night, we pray,
And lead, lead on to diviner day.

The nations have heard, they have heard a call,
The voice was the voice of the Lord of all;
His mold is ready, his furnace hot,
He hath men's hearts in the smelting-pot!
For a time is coming—ah, let it come!
When the tiger in man shall be quelled and dumb;
When the shuttle of death shall ply no more
'Twixt the hands of the weaver whose warp is war,
And envy and hate no more have sway,
For the former things shall have passed away.
But what of the word our ears once heard
That or ever the ages cease,
King Arthur himself should homage pay
To a mightier one of wider sway
Whom North, South, East, and West obey,
Lover and Lord of peace?
O winds be whist! O waters dumb!
The King is coming! The King is come!

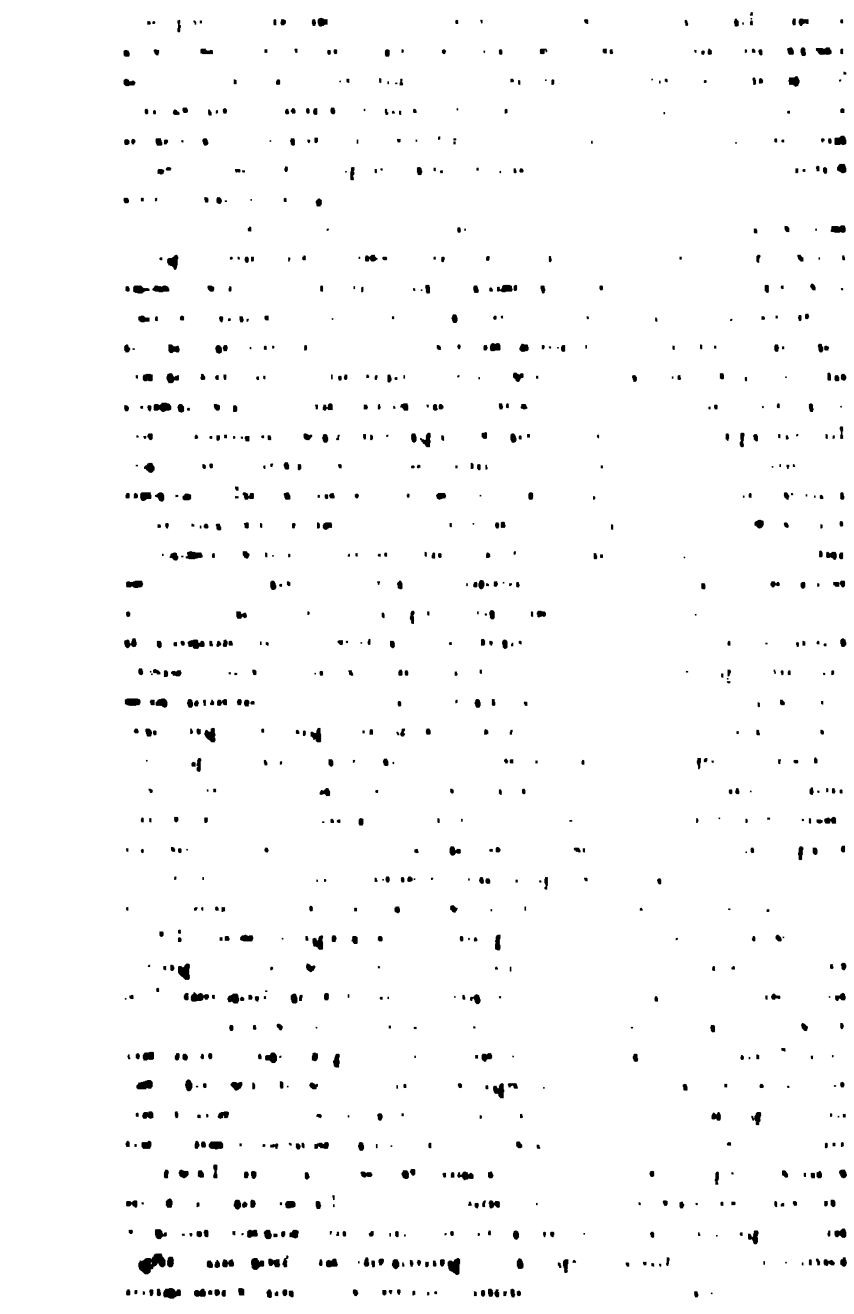
[illegible]

[illegible]

unlike infinite good. It includes the collective sense of error as well as the individual belief in or expression of it. It declares that all human action and conditions are the effect of thought, so that it matters not whether any instance of disease is the direct result of individual yielding to sin, or has its cause in the universal belief in a law of disease, or whether it is superinduced by fear—it is all included in the scientific classification of sin, and Jesus' remark is applicable to all these conditions.

While Christian Science teaches the unreality of sin as having no place in the divine consciousness and no part in the divine purpose, hence no possible place or reason in man, as God's reflected idea, it declares that the only way in which the belief of sin can be made unreal to human consciousness is to make it nothing by ceasing to indulge it, by ceasing to love it or to fear it. In other words, to let the Mind that was in Christ Jesus so dominate individual thought that sin cannot enter. Christian Science teaches that sinful, erroneous thoughts must be eliminated in order to attain right action in mind and body; also that the belief and indulgence in sin always brings its own penalty. The Christian Scientist finds in Jesus' command a loving caution and protection as well as a wise rebuke. As applied to the conflict of the senses, it means to each and every one to-day: Fear no more, lest a worse thing come upon thee; hate no more, lest a worse thing come upon thee; claim no mind, will, or power apart from God, lest a worse thing come upon thee; look no more to matter for intelligence, life, or health, lest a worse thing come upon thee; doubt not that God is able and ready to heal and save now as in the days of Jesus, lest a worse thing come upon thee.

These and many similar injunctions are synonymous with Jesus' words, and in purport are included in them. His words are, moreover, just as imperative today as when they were uttered, for did not Jesus say, "Heaven and earth shall pass away: but my words shall not pass away"? The latter part of the statement, "lest a worse thing come unto thee," shows clearly that reformation and regeneration must accompany the physical healing or the individual is not on safe ground, is not truly healed. The theology and healing of Christian Science are inseparable, hence if one were to seek deliverance from some disease through Christian Science and then used his restored



ments that have not yet manifested the transforming power of good, constitute the special sins that need to be destroyed before the effect of Truth can appear. Once having entered upon the ascending pathway, and gained the knowledge of how to separate the false from the true, one's progress onward and upward will be continuous, if the understanding of Truth is allowed to have dominion and to assert itself at all times.

Christian Science promises deliverance from all sense of evil, sin, and disease, for it declares that the false sense of evil is all the evil there is, and reveals spiritual sense, which in reality is the only sense that man ever had or can have. This is wholly without sin, and is the saving sense or the savior. Without it salvation is impossible; with it one loves good because it is good, and resists and overcomes the false claims of evil because they are false. This resisting and overcoming will continue until error can find no witness in the consciousness that recognizes infinite good as the only source and substance of all being; the only influence controlling and satisfying man. In the chapter "The Apocalypse" in Science and Health, Mrs. Eddy, with spiritually illumined thought, penetrates the seeming mysteries of the revelation of St. John, clearly defining its metaphors and unveiling the nature and purpose of sin in all its forms. The scientific teaching of this chapter is invaluable to every student of Christian Science, representing as it does the progress of human consciousness, enlightened with spiritual understanding, out of the bondage of mortal belief and into the final victory over all false sense. The beautifully inspired assurance is given that "a recognition of being," such as St. John experienced, "is, and has been, possible to men in this present state of existence" (p. 573), and that the spiritual consciousness of Jesus' words, "The kingdom of God is within you," is a present possibility.

There could be no greater hope, no greater blessing bestowed upon humanity than that which Christian Science presents to the world in its interpretation of divine Principle as the law of infinite and immutable good, revealed and rendered demonstrable through scientific understanding for the redemption of mankind. Let us work, watch, and pray that this image and likeness of good may forever increase in individual consciousness until, in place

[illegible]

[illegible]

[illegible]

are working for self under cover of advancing the Cause of Truth, or perchance we are shirking our work because we think it is not properly appreciated. Do we nurse hurt feelings because of a rebuke? Are we cherishing jealousy because another is doing what we think we could do better? Are we thinking that, among so many, the active loyalty of one individual does not count? Do we aim at a high position instead of perfect work? All those things make for inharmony and disintegration, while in the service of Principle all is harmony and unity. If we are giving any encouragement to wrong feelings, we have not yet learned the meaning of impersonal Truth and Love; and we may be taking the first steps on the dangerous path that leads toward treason.

But the true Christian Scientist has only to see the danger to avoid it. With honest heart he has enlisted to follow Principle, not self, and to such as he self-love has no place nor power, and it must vanish if we let in on it the clear light of Truth. When we learn to know the one universal Love, there is no desire to encourage mortal self, and we do not lack example in this direction. Our Master, through the bitterest struggle which human thought could ever know, taught us what it means to live for Principle. For many years our Leader has held aloft, with unfaltering hands, on the highest peaks, the banner of Truth, that she might guide our footsteps up to God; and what can hinder us, that we should not obtain the promises? Christian Science today is a great power. The world has ceased to speak of it as something on which to sharpen its wit, and is dealing with it as a force that must be taken account of. How it is regarded depends largely on the pure patriotism of the soldiers within its ranks!

As our Cause advances in the estimation of the outside world, it must grow from within. We should know that we stand for Principle, and forget the pettinesses of self-seeking. We should not linger over long in the period of trying to adjust the burden of our knapsack, preparatory to the march, or of learning how to carry our sword. Instead of getting ready, we should march; instead of fitting our sword to the scabbard, we should strike. Is it not some sense of our own importance, or of our own weakness, that keeps us so long engaged on personal prob-

TESTIMONIES FROM THE FIELD.

IN 1863, while a boy in college, I was attacked by a fever, from which I suffered greatly, and which left me with a badly diseased leg. I had an operation for this performed at the Massachusetts General Hospital in 1868, and was told that the bone would give me no more trouble, but that some day the veins would cause me much suffering. For quite a number of years I did not suffer greatly, but was deprived of the sports that young men usually engage in, as my leg was a heavyweight, was never supple, and became tired very easily. About twelve years ago it began to give me great trouble. I was treated by many physicians, but received no real benefit. My suffering was intense, and at times my friends despaired of my life. In January, 1905, I went to a hospital in Minneapolis, and there had about thirty-two inches of diseased veins removed. The surgeons told me that I would be a well man, that the cause of the trouble had been removed. It took six months for the leg to heal, and then I felt better than at any time for several years; but this condition lasted only about two years, when, without any warning, the leg became worse than at any time previous. I again consulted the surgeon and physician, and after an examination they shook their heads and said, "There is nothing more that we can do for you. Medicine cannot reach it, and the knife has done all that it can do without taking off the leg." One surgeon said, "You will never use that leg again; you will have something to nurse as long as you live."

It was here that Christian Science found me. I consulted a practitioner in Minneapolis, and decided to take Christian Science treatment. In less than four days from the time I took the first treatment the pain had disappeared and the healing was quite pronounced, and in about two months I was free physically for the first time in forty-four years. I also received a spiritual uplift which to me far transcends my physical healing, and today I am rejoicing in the freedom that belongs to God's child. I am grateful to God for His unbounded love, and to Mrs. Eddy for her untiring efforts in showing us how we may avail ourselves of the divine Principle of Christian Science.—*Heman L. Magoon, Minneapolis, Minn.*

and to make the best of my condition. I thanked him for his honesty and interest in me, and took his advice.

Not long afterward I overheard some one mention Christian Science, and I lost no time in visiting a practitioner. It was not long before I walked freely without a cane; slept naturally, ate anything I desired, and gradually all the pain and sufferings of which I have written became things of the past. Through my study and understanding of this Science (and I realize that I have much yet to learn) all the skepticism and bitterness of my life also passed out. I have found in "Science and Health with Key to the Scriptures" by Mrs. Eddy, the priceless pearl. I feel grateful, blessed, and privileged to live in this age that has ushered in anew the Christ-healing. I am a Jewess by birth, but I really had no religion. The Bible was a sealed book to me; I could not believe or understand its hidden meanings, nor could I accept anything blindly. I wanted to know, and that longing brought a sense of emptiness into my life which I could not express, and disheartened with my ill health at that time, I sought comfort—after a fashion—in "other gods," which eventually brought only disappointment.

When I took up the study of divine metaphysics honestly and earnestly, the Bible became a new book to me, and with the aid of its "Key" all things are being revealed which before seemed so obscure. I recognized in Jesus of Nazareth the Christ, my Saviour, the Wayshower. I found a "God of Love," unchangeable, perfect, an ever-present help. I can truthfully say that in my own experience "divine Love always has met and always will meet every human need" (Science and Health, p. 494). When I was able to demonstrate for myself and help others, I trusted God to bring this healing truth, Christian Science, into my own home, and at last it came. Man's extremity proved to be God's opportunity, even though we turned to Him at the eleventh hour.

Last January my father, who is in his eighty-sixth year, was taken very ill with serious lung trouble, which kept him in bed many weeks. We had two doctors and two trained nurses, and the doctors finally agreed that the end had come,—that father could not survive the night. They also advised us to send for all the members of the family. We at once wired to my brother in New York city, al-

ceives she freely gives, and in helping others she finds her present reward. It is my daily prayer that I may so live and love and work as to follow worthily the great Master whom she so faithfully and lovingly serves.

Bertha Subert, Chicago, Ill.

PROMPTED by a feeling of gratitude, I take pleasure in making partial mention of the gain I have made, morally, mentally, and physically, through the knowledge of the truth as conveyed to us in "Science and Health with Key to the Scriptures" by Mrs. Eddy. Eight years ago, while a member of the Soldiers' Home, this county, I went into the Home library in quest of reading-matter, and in overhauling some unbound literature I brought to view several copies of *The Christian Science Journal.* I had never before heard of Christian Science, but I picked up one of the magazines, a little curious to see what kind of religious teaching I had discovered. I read a few lines, then dropped the *Journal* with a contemptuous expression; but I almost instantly took it up again, for on second thought I realized that if what I had been reading could be true (a case of healing by the Christ-power) I wanted to know more about it, so without moving I read for perhaps ten minutes. What I then read influenced me to take away two of the *Journals,* and after giving them a thorough perusal I procured two more, which received the same attention. A search for Science and Health disclosed several copies in the library. I had one charged to me by the librarian, and from that date I have never been without a copy. I have purchased several, and for most of the time have been a subscriber for the *Sentinel, Journal,* and *Quarterly.* After reading the "little book" for about two weeks, my knowledge of the truth enabled me to discontinue the use of morphine, to which I had been addicted for over six years; also all desire for alcoholic stimulants, to which I had been accustomed for twenty-seven years, left me. Profanity, which was one of my failings, left me about the same time. Since then, with the kindly assistance of a Christian Science practitioner of Santa Monica, Cal., I have been able to overcome the tobacco habit, to which I had been a slave for almost forty years. I also have enjoyed better physical health than ever before.

[illegible]

[illegible]

left arm in a sling, as it had been seriously injured and was in a bad condition, for I knew nothing of this truth at the time of the accident. The splints had been on my arm for eleven weeks and the injury to the shoulder made it impossible for me to raise my arm at all. It had also become crooked, and the doctors told me it would never be straight again and that I would have to take electric treatments to develop the muscles at the shoulder. I went home and found a Christian Scientist, told her my trouble and what the doctor had said, and after she had talked to me for a while I saw that if God could heal heart trouble he could also take care of my arm. I turned the case over to the practitioner, and that very same afternoon I took off the sling and threw it away. In a very short time I was at work again and suffered no inconvenience in using my left arm to do whatever was necessary. It has never troubled me since, and is now as straight as the other.

For this and many other blessings that have come to me and my family through the study of Science and Health I am very grateful, but for the spiritual uplifting which I have received through this understanding I find no words to express my gratitude to God, and to Mrs. Eddy. At the time of my healing from heart trouble I was also healed of the drink habit, and I never had a desire for liquor after that time. Surely Christian Science has been a pearl of great price to me and to my family.

A. Thirion, Austin, Minn.

At the age of sixteen I was thrown from a carriage, thereby injuring my spine so seriously that for fifteen years after I never knew what it was to have a perfectly well day, having pain in the head and back much of the time, and almost constantly during the last two of the fifteen years. Three years prior to my coming into a knowledge of the truth, I was in such a condition that it was thought a trip to relatives in Iowa might be beneficial. I went West with the intention of remaining six weeks, but was there four months, as I was taken very ill with a fever and at times doubts of my recovery were entertained. As soon as I was able to do so I started for home, a physician going to Chicago with me and my husband meeting me there. At this time I weighed but eighty-six pounds. I reached my home in September, and three months later I

tain points on which I wished explanation, and in my first conversation with the practitioner I said that I had come with a very long list of questions. Some of these were asked the second day, but after that, in the absorbing interest taken in the whole subject, they must have been forgotten. At the close of the week the practitioner asked, with a twinkle in his eye, what had become of that formidable list of questions, and when I hunted them up I found, to my great joy, that they were practically all answered. After a week's treatment I was so convinced that I had found the truth that I decided to take the case into my own hands and work out the problem myself. I have been at work ever since, with the result that I have not spent one whole day in bed for eleven years; and not only this, but I have had the privilege of lifting the burdens in life's pathway for others through the power of this blessed truth.

The kind practitioner became my teacher the next summer, and since then I have had the added blessing of instruction in the Metaphysical College. I was early instructed on two points for which I am most grateful: first, that we could not receive the revelation without accepting the revelator; second, that it was better to rise at our Wednesday evening service and simply say, "I thank God for Christian Science and what it has done for me," and sit down, than not to rise at all, as otherwise we were being robbed in more ways than one. I have thanked God from the first for our dear brave Leader, Mrs. Eddy, and have never had anything to meet in my thought in the attempt to give loving, prompt, unquestioning obedience to everything that comes from her, or from headquarters with her approval. The second point has also been most helpful, for it has enabled me to rise to my feet, at home or elsewhere, if there is a pause and no one else seems inclined to occupy that time, and to express briefly a little of my gratitude for Christian Science. Thus the truth was borne to this beautiful town in the White Mountains, and for years there has been a faithful little society of Truth-seekers, whose love for God, for our dear Leader, and for our fellow-men broadens and deepens with every hour.—*Mrs. Alice Lyman Sleeper, Lancaster, N. H.*

I AM thankful to Christian Science for an interpretation of the Scriptures which has removed many of the mysteries

that I should try it, and I went to a friend who was a Scientist for information. She told me what she could, and then went with me to a practitioner. I commenced to take treatment at once and bought the book "Science and Health with Key to the Scriptures." In two weeks' time I felt that I was perfectly healed, although still weak; but in a few days more my strength had returned, and since then has never left me. I had always been of a discontented disposition, fault-finding, envious, and easily offended; now all is so different, and my heart is full of peace and love toward all. Then, too, we have been prospered in every way through the understanding of God as our present supply. I can say with the psalmist, "It is God that girdeth me with strength, and maketh my way perfect." My heart goes out in grateful love to that brave woman who has brought this knowledge of God to me and to all mankind.

Mrs. Celia Brown, Arkansas City, Kan.

My heart sings a great song of praise for the many blessings which have come to me through Christian Science. For six years I was an invalid, several physicians of good repute pronouncing my case throat and lung trouble. Various treatments were resorted to, both schools of medicine tried, and finally I was told I could not live in this climate. I went hither and thither, year after year, in search of health, only to return from each trip weaker and more heartsick. I saw plainly that medicine, diet, and change of climate were giving me no permanent relief, and abject despair enveloped me. At this stage a friend suggested that I try Christian Science, but I, being of Jewish faith, hesitated, though in a way I was eager enough to try anything. I had no faith in Christian Science; in fact, I knew absolutely nothing about it except that it claimed to cure without medicine. I was afraid, however, that I might have to become a Scientist in order to obtain the treatment, but I was told that I would not be required to change my religion.

I sought a practitioner, and his kind words of encouragement and assurance that I would regain my health sent me home with a lighter heart than I had borne in many a day. In a very short time I had improved so noticeably that I marveled. I, however, felt that the improvement

one's physical condition. I attended the Wednesday evening meeting, expecting the ordinary orthodox prayer-meeting, and I was amazed when people spoke of their wonderful cures through divine power. Not a shadow of doubt crossed my consciousness; rather, I breathed a prayer of thanksgiving for the uplifting discovery. As I walked home a new sense of freedom seemed to bear me along as if on wings. On awakening the following morning, how well I felt! I had slept all night long without that terrible cramping in my legs. I went happily about my duties that day, but dreaded to retire at night, as I believed the pains would only come with renewed force for having missed the night before; yet they did not, nor has any symptom of the disease ever appeared since.

The following few weeks found me a regular attendant at the meetings; then I left the city, strongly determined to remain an adherent to Christian Science, but always thinking I was too busy to study. My relatives and friends were very much opposed to my views, and for the next few years I was entirely out of the atmosphere of Christian Science, never even hearing of it unless in ridicule. Unconsciously I was drifting away from the truth that had healed me. I became afraid to tell any one that I had ever been friendly toward this great truth; nevertheless, the good thoughts which had come to me during my brief experience had produced in me a state of perfect health for the first time in my life.

In time I returned to the city, but not to Christian Science; my debt of gratitude was forgotten. Within a few months I became nervous, gradually my health began to fail, and in less than two years I again left the city, unable to work. In about six months I was married, and the following eighteen months I weakened rapidly. In all this time I had never heard my husband express an opinion on Christian Science, but I had a foolish notion that he would bitterly oppose it; so when he called in medical attention for me, I mutely submitted. In August, 1906, a complication of diseases set in, among them a serious dropsical condition. The best physicians were called, some of the crimes charged to my system being a disease of the kidneys, etc. Tapping was resorted to, a torture to me that could not be exaggerated and which afforded only the slightest relief, but after three weeks I became larger

not have dared even to walk rapidly, but recently I ran two blocks to catch a train and felt no inconvenience either with my breathing or my heart. I have been cured of a worrying disposition, and this means so much to me. There have been many demonstrations of healing in my family recently, and I cannot express my gratitude for all that Christian Science has done for me.

As I write this these words of our Saviour come to me: "Come unto me, all ye that labor and are heavy laden, and I will give you rest," together with Mrs. Eddy's words of reassurance (Science and Health, p. 494), "Divine Love always has met and always will meet every human need."

Mrs. Bernetta Atkinson, Santa Ana, Cal.

BEFORE knowing about Christian Science I had been more or less of an invalid all my life, and was growing constantly more hopeless. A frail girl at the age of fifteen, I at that time had a fall which injured my back and brought on serious spinal trouble. I was compelled to leave school, yet I kept on my feet and tried to be happy and to do as others did. I was early married, but soon a new ailment was added to my affliction, a very severe form of stomach trouble. A trusted physician recommended all sorts of remedies and treatments. I followed the medical prescriptions faithfully for many years, but became more and more emaciated.

A change in my condition became evident the very day on which Christian Science was brought to me as a possible means of relief. It was on a Friday night that a neighbor handed me several copies of the *Christian Science Sentinel,* and my husband urged me to call in a Science practitioner at once. I had decided I would take no more medicines, for I felt they did me no good, but I clung to what I had read in those *Sentinels* and told my husband to wait till the next day, when I might be better, before doing anything. On Sunday morning he wished to carry me to the Christian Science church, but this was postponed until the following week. I cannot begin to describe the spiritual uplift which came when I listened to the reading of that beautiful service,—so new and strange; yet it seemed as if I must have heard and known it all before somewhere, and that for the loss or lack of it I had grown hungry and needed to learn it all over

[illegible]

The Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN, Editor
JOHN B. WILLIS, ANNIE M. KNOTT, Associate Editors

EDITOR'S TABLE

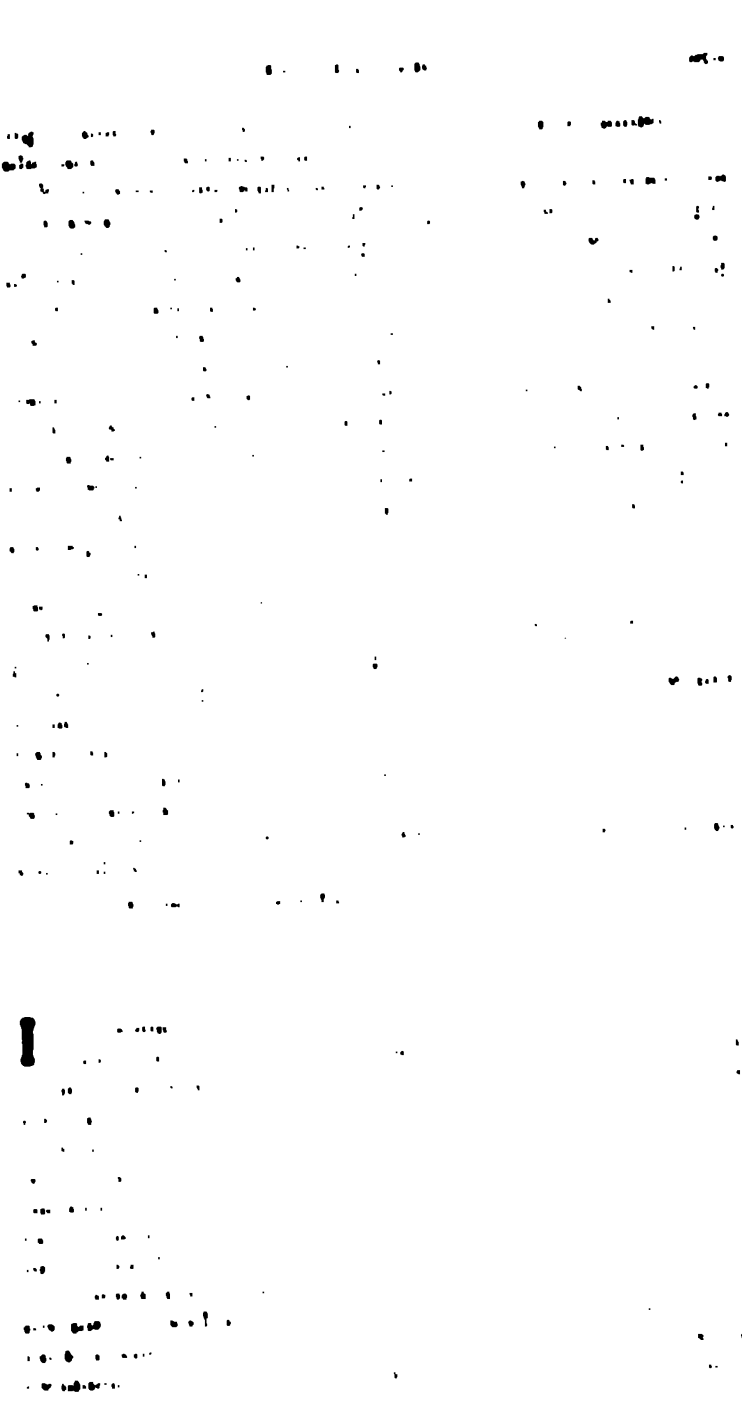
FEW would be disposed to question the proposition that the concept of God is the most important factor of human progress. Paul recognized this in his Mars Hill address, where he said, "Whom therefore ye ignorantly worship, him declare I unto you." It was asserted by William Morris when he wrote, "The knowledge of God I regard as the key to all other knowledge." It is affirmed by our Leader when she says, "When we realize that Life [God] is Spirit, never in nor of matter, this understanding will expand into self-completeness, finding all in God, good, and needing no other consciousness" (Science and Health, p. 264).

Not only does the logical detail of religious belief invariably take its form and flavor from the concept of God which is entertained, but the whole trend, animus, and result of human conduct may easily be forecast when the thought of God is known, since this can but shape the sense of man and his possibilities and supply the final motive for action, the reason for all that we do and undertake. It can but seem natural and necessary, moreover, that in the progress of Christian civilization—the unfoldment of truth in human consciousness—the concept of God should advance, lose its anthropomorphic limitations, all its imperfections, and steadily grow more spiritual, more ideal. Furthermore, if it be true that the thought of God is the most influential and determinative element in religious belief, it must follow that all real progress comes about as a result of the realization of this advancing sense of Deity, and that every true increment of gain for human knowledge must yield in turn a yet more exalted sense of the all-knowing and all-sustaining source of being; and all this in harmony with that law of action and reaction between con-

has recently said that "He is the source and foundation of all material life, all its springs are in Him." There can be no violation of the laws of nature, it is said, for "this would be a violation of God's own being"! This can but mean that He who has said, "I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight," is responsible not only for the song of the bird, but for the venom of the serpent; not only for the happiness which comes through the law of Love, but for the horrors entailed by the law of heredity!

Says a distinguished teacher in a theological seminary, "God is in the darkness as well as in the light, in failure and sorrow as well as in joy, in death as well as in life"! All of which is the necessary and logical outcome of the identification of material law with divine law, an error which for centuries has been a disguised but rampant wolf in the fold of Christian thought, and which Mrs. Eddy was not only keen enough to discover but brave enough to attack. Again, speaking of the realm of material phenomena, another Christian periodical has just said, "What *we* do is merely to press the button which turns on the current of vital energy, that is all of it *God's*." "Even the evil man's will is in God, no less than the good man's"! That such astonishing incongruities of thought respecting God do not seem to disturb the belief of some, is indicated by the fact that no less a person than Sir Oliver Lodge has written (Man and the Universe, p. 312) that "apparent blasphemy is the very soul of Christianity, since it calls upon us to recognize and worship a crucified and executed God"!

The recent catastrophe in Italy has brought this matter of the prevailing sense of Deity out into the open, and one is amazed to find again and again statements which make the all-loving Father of the Christ-teaching responsible for things so dreadful that our moral sense turns away with a shudder. As an explanation and apology for the desolation and death which, as he claims, the action of divine law brings about, an editor of a leading Christian journal which lies before us offers the suggestion that God must avoid growing a race of "softlings," "cravens," "infants," hence the need of the rule *de rigueur*. Furthermore, as this editor says, "God has implanted sympathy in the hearts of men for the defense and succor of the weak and suffer-



that this dream was real. *Materia medica* had seemingly offered convincing evidence of its reality, and this was regarded as sufficiently authoritative, so much so, indeed, that the sufferers resented the slight implied by the declaration that disease is never real because it is not of God and is no part of man's true being. In Christian Science they learn that their sufferings were due to the belief in evil's reality, but others who have not yet experienced the awakening ask to be told all about the dream, that they may know whether it has any of the features of their own.

It is easy to tell other mortals of the dark experiences of suffering through which we have passed, but it is only as we rise above material sense, escape from its bondage, that we begin to comprehend spiritual reality with its inherent harmony and beauty, and when we attempt to tell of this, words fail! Even Paul could only cite the words of Isaiah, "Eye hath not seen, nor ear heard"! So the Scientist tells of his long struggle and of his glad release, but when he would tell of his spiritual awakening he can only say that he is glad even for the months of patient waiting and striving—anything—since the light came at last.

In the same way, words fail when one attempts to tell what the opening up of the Scriptures means to him. The Bible has always been admitted to be a treasure-house of truth, yet in all the centuries men have been sick and sinful and poor because they have not known how to avail themselves of its treasures. All through the ages there have been gleams of light, instances of healing, both before and after the time of Christ Jesus, whose three years of ministry seemed to be the radiant dawn of Truth's eternal day. But, so far as one can judge, the Word was not opened up until after Jesus had risen from the tomb, the event which Mrs. Eddy calls "his mighty, crowning, unparalleled, and triumphant exit from the flesh" (Science and Health, p. 117). Luke gives us a hint of this opening up of the Scriptures when he tells of the walk to Emmaus, and later of the meeting with the disciples in Jerusalem, when the Master opened "their understanding, that they might understand the scriptures." After this wonderful experience we find them becoming ready to follow Christ as never before, to heal the sick and regenerate the sinful as the great Teacher had done.

All through the Acts and the Epistles there is evidence



The gathered beams of ages shine.

When the Bible is opened up to us in Christian Science, and when we grasp the meaning of such a passage as this, "I will make darkness light before them, and crooked things straight," we do not attempt to build upon it some dogma. Rather do we apply it to the need of the hour, and then go on to find new treasures, knowing that there is no limit to "the things which God hath prepared for them that love him."

ANNIE M. KNOTT.

Will our readers kindly bear in mind that the work at headquarters is necessarily divided into departments, also that by referring to the advertising pages of the *Journal* and *Sentinel* they will be able to ascertain the person or persons to whom their correspondence should be addressed in order to avoid delay.

The Christian Science Publishing Society publishes and sells *The Christian Science Journal,* the *Christian Science Sentinel, The Christian Science Quarterly, Der Herold der Christian Science,* besides Bibles, pamphlets, reprints, also other miscellaneous publications fully listed in our advertising pages. All correspondence in regard to these, except that relating to articles and testimonies for publication, should be addressed to The Christian Science Publishing Society, Falmouth and St. Paul streets, Boston, Mass. All remittances should be similarly addressed, and checks, drafts, etc., should be made payable to the Society.

The Editorial Department has nothing to do with the business affairs of the Society, nor with practitioners' cards and church notices in the *Journal,* and NO REMITTANCES SHOULD BE MADE TO THE EDITOR. Testimonies and articles for publication should be addressed to the Editor, as should all correspondence relating to them.

Index to Volume XXVI

D.

Davis, Hayne, 468.
Divine Corrective, The, 385.
Divine Idea and the Human Concept, The, 321.
Dixon, Frederick, 1, 705.
Dodge, Anne, 23.
Drug System Examined, The, 223.

E.

Eberman, Frank P., 483.
Eddy, Mary Baker G., 65, 122, 184(2), 185(3), 247, 248, 313(2), 377, 569, 696.
Letter and Its Reply, A, 313.
Nota Bene, 184.
Politics, 569.
Take Notice, 247, 313.
To Whom It May Concern, 184.
Universal Fellowship, 185.
War, 65.
Way of Wisdom, The, 696.
Word to the Wise, A, 247.
Eddy (Mrs.), Letter from, 248, 377.
Eddy (Mrs.) Says: 185.
Eddy (Mrs.) Sends Thanks, 122.
Eddy's (Mrs.) Own Denial that She is Ill, 185.
Eddy's (Mrs.) Thanks, 569.
Editor's Table, 56, 122, 184, 247, 313, 377, 443, 505, 569, 635, 696, 762.
Alleged Early Manuscripts, 314.
By-laws, Amendments to, 123, 249, 378.
By-laws, New, 248, 314, 569, 698.
Communion Season is Abolished, 250.
Concordance to Science and Health, New, 56.
Cross and Crown, The, 186.
Eddy (Mrs.), Letter from, 248, 377.
Eddy (Mrs.) Says: 185.
Eddy (Mrs.) Sends Thanks, 122.
Eddy's (Mrs.) Own Denial that She is Ill, 185.
Eddy's (Mrs.) Thanks, 569.
Leader's Request, Our, 56.
Letter and Its Reply, A, 313.
Letters to Our Leader, Concerning, 122.
Nota Bene, 184.

Hay, Lydia B. McKinley, 421.
Healing of Disease, The, 286.
Hogue, Blanche Hersey, 257, 528.
Homans, Gertrude Ring, 418.
Hope, 32.
Hope set before us," "The, 275.
House Divided against Itself, A, 476.
How Truth was Found, 534.
Hubbard, Lyman J., 724.
Humanity of Jesus, The, 486.
Hunt, Fannie Bogardus, 486.

I.

Ideal, The, 528.
Immaculate Concept, The Progressive Revelation of the, 68.
Immaculate Origin and Being, 643.
Interesting Statement, An, 617.
Is Knowledge Relative or Absolute? 198.

J.

Jacobs, Isidor, 212.
Jesus, The Humanity of, 486.
Jesus the Man of Joy, 165.
Jewish View-point, Christian Science from the, 212.
Jones, Elizabeth Earl, 643.

K.

Keech, Benjamin, 677.
Kennedy, Elizabeth F. Vance, 734.
Kenyon, William C., 96.
Kingdom Within, The, 19.
Kinsley, Ella M., 485.
Knapp, Bliss, 513.
Knapp, Dora M., 739.
Knowing Evil, 652.
Knowledge Relative or Absolute? Is, 198.
Kratzer, Rev. G. A., 198, 652.

L.

Leader's Request, Our, 56.
Letter and Its Reply, A, 313.
Letters to Our Leader, 105, 170, 230, 297.



Appreciation, 4.
Aspiration and Answer, 160.
"Be still and know," 677.
Cliffs, The, 659.
Cry in the night," "A, 539.
Demonstration, 587.
Elohim, 723.
Exaltation, 599.
Foundation, 425.
"God never failed me yet," 418.
Joy, 154.
Kingdom of Prayer, The, 473.
Last Enemy," "The, 211.
Legacy, Our, 485.
Lesson-Sermon, The, 712.
Love, 401.
Peniel, 459.
Preparing the Soil, 329.
Real, The, 733.
Recompense, 338.
Resurrection, 72.
Soaring, 604.
"Teach me to love," 408.
Then and Now, 713.
Thought, A, 262.
Transfiguration, 663.
Truth's Progress, 169.
Voice of Triumph, The, 93.
When Love Looks Down, 222.
Wind, The, 343.
"Woman, why weepest thou?" 421.
Work, Thy, 274.
Pogson, Reuben, 36, 339.
Politics, 569.
Porter, Katharine T., 329.
Power of Principle, The, 743.
Practical Proofs of Christian Science, The, 280.
Prejudice, 551.
President, Views of the, 65.
Price, Warwick James, 274, 733.
Prodigal's Elder Brother, The, 162.
Proffer of Service, The, 641.

T.

Take Notice, 247, 313.
Temptation, 82.
Testimonies from the Field, 42, 107, 172, 233, 299, 363, 429, 490, 556, 620, 682, 746.
To Whom It May Concern, 184.

U.

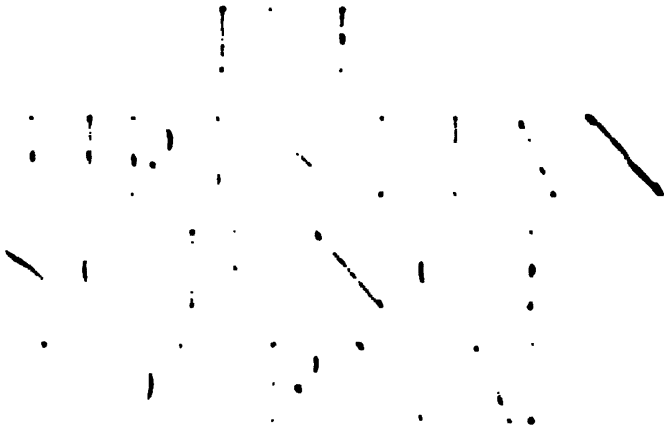
Unfolding Purpose of God Expressed in Christian Science, 73.
Universal Fellowship, 185.
Unreality of Evil, The, 13.
Unseen Presence, An, 349.
Uprooting, 422.

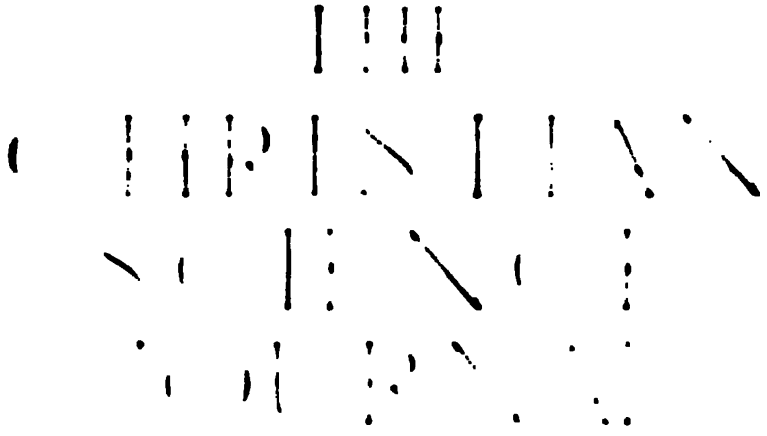
V.

Van Antwerp, Archibald Lawrence, 401.
Van Barneveld, Charles E., 352.
Verrall, Richard P., 223, 410.
Vital Truth of Christian Science, The, 1.

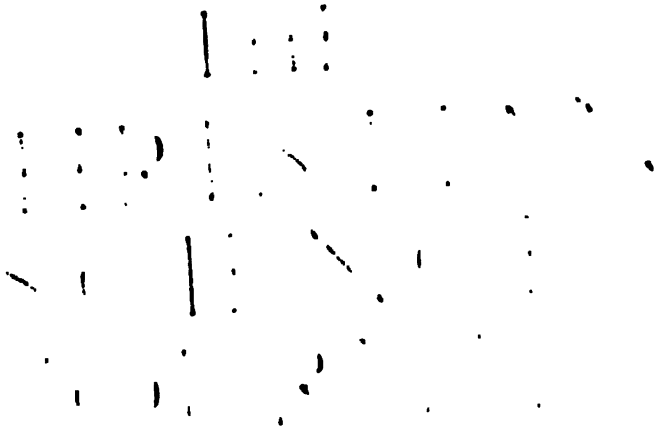
W.

Way of Wisdom, The, 696.
"What must I do to be saved?" 147.
Wheatley, Louise Knight, 408, 596.
Wheeler, Mary, 713.
"Where shall wisdom be found?" 697.
White, Grace Hoffman, 659.
Whiteside, Mary Brent, 599.
Williams, W. C., 720.
Wise and Loving Helper, The, 460.
Word to the Wise, A, 247.
Works, Judge John D., 32, 286, 588.



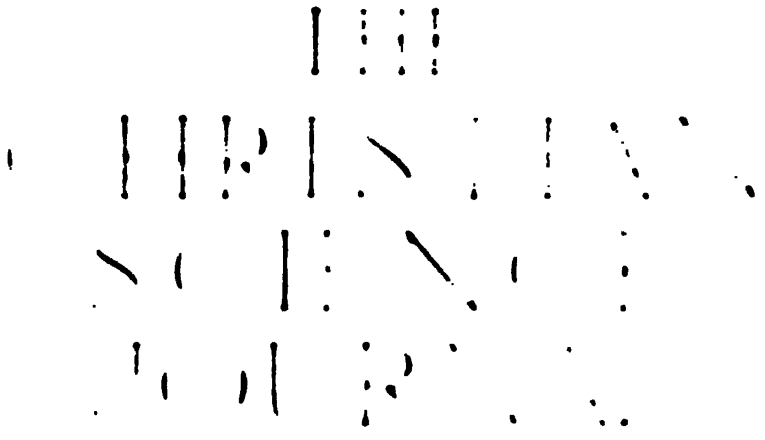












PUBLISHER'S DEPARTMENT

[illegible]

[illegible]

LITERATURE DEPARTMENT

[illegible]

[illegible]

received at half the above rates. No subscriptions received for less than six months.

TERMS OF SALE.—Postpaid to any address: per copy, twenty cents. Quantities *to one address:* ten copies, $1.70; twenty-five copies, $4.00; fifty copies, $7.00; in the United States, Canada, Mexico, or Cuba. To all other countries, per copy, twenty-five cents. Quantities *to one address:* ten copies, $2.10; twenty-five copies, $5.00; fifty copies, $9.00.

BACK NUMBERS.—Numbers of current year may be assorted at above prices. Numbers for two years prior to current year are sold at regular advertised price. On all earlier issues special prices will be quoted on application.

BOUND VOLUMES.—We have the *Journals* for the current year, and two years previous to current year for sale as follows: Bound in cloth at $2.50 the volume; in half morocco or half calf, at $3.00.

On volumes published prior to the two years write for special prices.

CHRISTIAN SCIENCE SENTINEL

A weekly publication of current news and information relating to Christian Science.

TERMS OF SUBSCRIPTION.—Single copy, one year, $2.00; ten copies or more to one address, one year, each copy, $1.90; twenty-five copies or more to one address, one year, each copy, $1.80; fifty copies or more to one address, one year, each copy, $1.50. These rates apply in the United States, Canada, Mexico, and Cuba. In all other countries add fifty cents for postage on each subscription. Six-months subscriptions received at half the above rates. No subscription received for less than six months.

TERMS OF SALE.—Five cents a copy, postpaid, to any address in the United States, Canada, Mexico, and Cuba; twenty-five copies, $1.00; fifty copies, $1.80; one hundred copies, $3.00.

All other countries: Six cents a copy, postpaid, to any address; twenty-five copies, $1.25; fifty copies, $2.30; one hundred copies, $4.00.

BACK NUMBERS.—Numbers of current year may be assorted at above prices. Numbers for two years prior to current year are sold at regular advertised price. On all earlier issues special prices will be quoted on application.

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

The Publishing Society is without facilities for binding copies of the periodicals into volumes, and does not therefore accept orders for binding, nor for bookbinders' work in placing any special marking on books, but will be glad to furnish title pages suitable for volumes of the *Journal* or *Der Herold,* on application. In most cities there are binderies where this work may be done satisfactorily.

THE CHRISTIAN SCIENCE QUARTERLY

Published January, April, July, and October. Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science Churches. These Lessons, which present citations from the Bible and "Science and Health with Key to the Scriptures," are valuable for daily study.

TERMS OF SALE.—One or more copies, postage paid, each, 15 cents. Fifty copies or more to one address, postage paid, each 12½ cents.

Foreign: One or more copies, postage paid, each 18 cents. Fifty copies or more to one address, postage paid, each, 15 cents.

SUBSCRIPTIONS

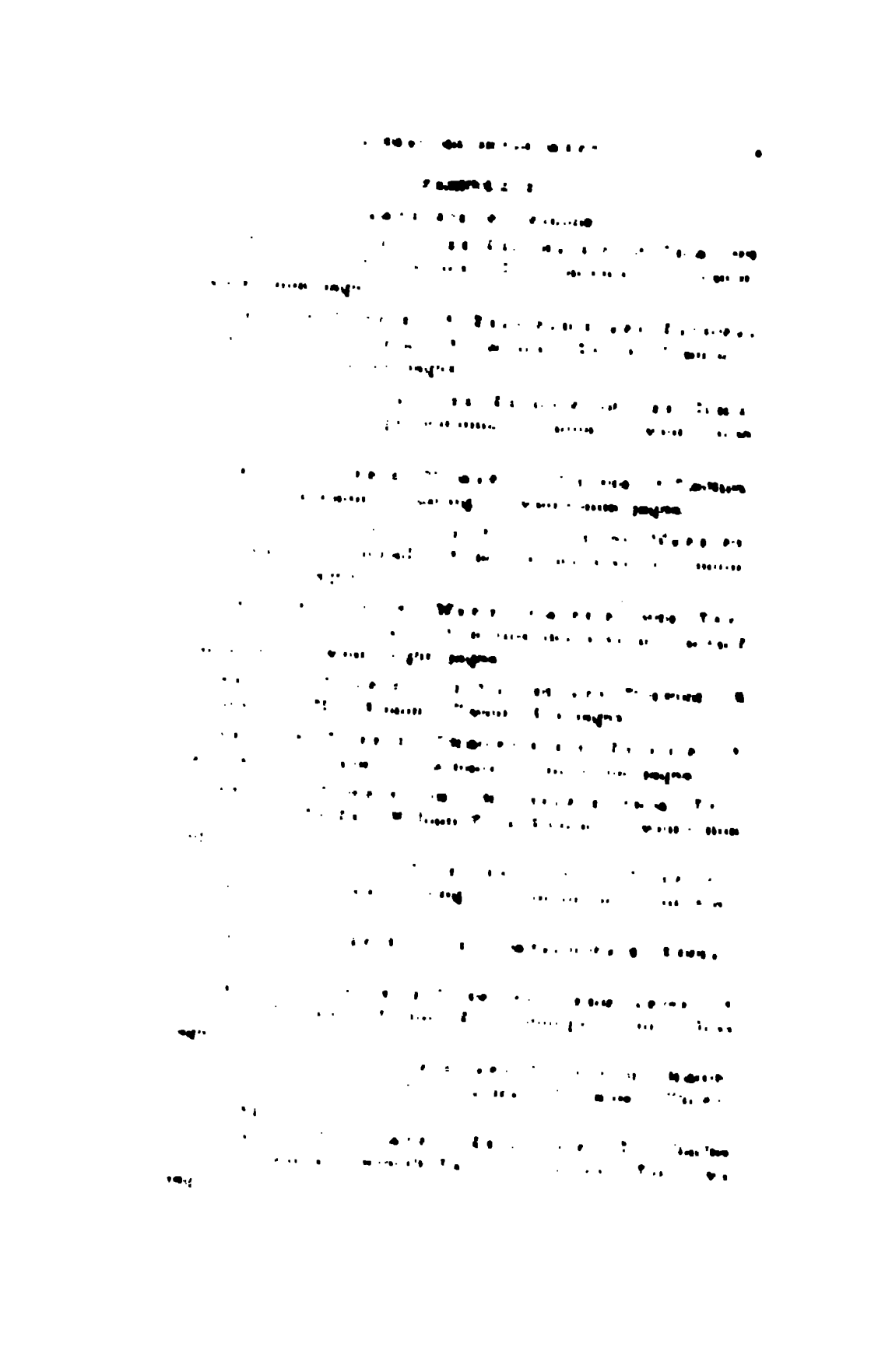
Subscriptions for the *Journal, Sentinel, Herold,* and *Quarterly* are entered from the first of the month only, and expire with the last of the month printed, with the address, on the wrapper.

Monitor subscriptions begin as soon after receipt as entry can be made, and the date of expiration is printed on wrapper.

The receipt of a periodical by a subscriber indicates that remittance has been credited, and this is the only receipt given by the Society.

Subscribers are requested to allow sufficient time for entries to be made and for periodicals to reach them before making inquiries about subscriptions or periodicals. If within due time periodicals are not received, the Society will be glad to have notification.

CHANGE OF ADDRESS.—Subscribers when requesting a change in direction of their periodicals will please give both former address and new address: also name all the periodicals for which change is desired.



THE LOS ANGELES CASE. Eighty pages.

THE MINISTRY OF TRUTH. Fifty pages.

PRAYER AND CONFIDENCE. Fifty pages.

THE CHRISTIAN SCIENCE CHURCH. Its Organization and Polity. By Carol Norton. Thirty-eight pages.

PAMPHLETS IN GERMAN.

CHRISTIAN SCIENCE: HUMANITY'S HELPER. A Lecture. By Prof. Hermann S. Hering. Twenty-nine pages.

THE MINISTRY OF TRUTH. Fifty pages.

PRAYER AND CONFIDENCE. Forty pages.

CHRISTIAN SCIENCE: ITS COMPASSIONATE APPEAL. Thirty-eight pages.

PAMPHLETS IN FRENCH.

CHRISTIAN SCIENCE: ITS NATURE AND PURPOSE. A Lecture. By Bliss Knapp.

Price of pamphlets named above: One copy or more, six cents; twelve copies to one address, sixty cents; fifty copies to one address, $2.25; one hundred copies, $4.00.

Orders for above Pamphlets can be assorted as desired.

CHRISTIAN SCIENCE AND LEGISLATION. A pamphlet of one hundred and twelve pages, containing articles by Judge Clifford P. Smith, Edward A. Kimball, and Judge Septimus J. Hanna, together with testimonies of healing, editorial comments, etc.

Single copies, 10 cents; twelve copies to one address, $1.00; twenty-five copies, $1.85; fifty copies, $3.50.

REPRINTS FROM THE JOURNAL AND SENTINEL

THE BROTHERHOOD OF MAN.
HOW SHOULD THE SICK BE HEALED?
LESSONS FROM A WORKSHOP.
THE LESSON SERMONS.
CHRISTIAN SCIENCE AND THE BUSINESS LIFE.
"THE LAST ENEMY THAT SHALL BE DESTROYED."
PATIENT CONTINUANCE IN WELL DOING.
CHURCH BUILDING IN CHRISTIAN SCIENCE.
PRACTICAL RELIGION.
THE IMPERSONAL NATURE OF EVIL.
"IF YE ABIDE IN ME."
INTERESTING NARRATIVE.
THE DIVINE IDEA AND THE HUMAN CONCEPT.
LOVE IS LIFE.

IN GERMAN

CONCERNING THE TEXT-BOOK.
SERVICE AND STIPEND.
THE REAL AND THE UNREAL.
THE LESSON SERMONS.
A PROTECTING RELIGION.

[illegible] copies, One cent, prepaid; one hundred copies, fifty cents; five hundred copies, seventy-five cents; one hundred copies, [illegible]; one thousand copies, [illegible]

MUSIC

Poems written by Mary Baker Eddy and set to special music, have been set to music, as follows:

"[illegible] Evening Prayer." By William Lyman Johnson. The arrangement for both high and low voice is printed on the same page. 50 cents the copy; $5.00 the dozen.

"[illegible] My [illegible]." By William Lyman Johnson. Arrangement for high and low voice on same page. 50 cents the copy; $5.00 the dozen.

"[illegible] 'Love To My [illegible].'" By William Lyman Johnson. Published in two keys, for high and low voice. 50 cents the copy; $5.00 the dozen.

"[illegible] Hymn." By [illegible] B. [illegible]. Published in two keys, for high and low voice. 50 cents the copy; $5.00 the dozen.

"[illegible] Mother's Evening Prayer." By [illegible] B. [illegible]. Published in two keys, for high and low voice. 50 cents the copy; $5.00 the dozen.

Please state when ordering any of the above two numbers whether high or low key is desired.

THE MOTHER CHURCH

A history of the building of The Mother Church, The First Church of Christ, Scientist, in Boston. By Joseph Armstrong. [illegible] pages. Illustrated.

Cloth, single copy $1.00; [illegible] copies, [illegible]; [illegible] copies, [illegible]

THE CHRISTIAN SCIENCE HYMNAL

The Christian Science Hymnal is printed in large, clear type. The syllables and words are placed under the notes to which they are to be sung, which makes it easily read by all singers. It contains [illegible] hymns, and the Communion [illegible].

Bound in cloth, half morocco, full morocco, and [illegible].

[illegible]

[illegible]

POCKET EDITION—Size 4 5-8 x 6 5-8. Full Morocco.
Per Copy, prepaid, ... $3.00
Twelve or more copies to one address, prepaid, each, 2.50

BIBLES

A complete catalogue of Bibles will be sent on application. Among the bindings of special interest we call attention to the following:—

TEXT BIBLE (01561x), pica square type, bound in Alaska seal, limp, leather lined to edge, round corners, gilt edges, size 7½ x 6¼ inches, one and one-half inches thick. Specially adapted for use of Second Readers. Price, $7.50.

MINION TYPE WITH REFERENCES (03267x), Alaska seal, limp, leather lined to edge, size 4⅞ x 6⅞ inches, one inch thick. Similar in size to the pocket edition of Science and Health. Price, $3.00.

SELF-PRONOUNCING, BREVIER TYPE (01440x), Turkey morocco, limp, leather lined to edge, silk sewed, round corners, gilt edges, size 6½ x 4 inches, one inch thick. Price, $3.50.

CLARENDON BREVIER (01483x), heavy faced, very distinct type, Turkey morocco, limp, leather lined to edge, silk sewed, round corners, gilt edges, size 6½ x 4⅜ inches, corresponding in size and binding to pocket edition of Science and Health. Price, $3.75.

Quarterly covers in black seal leather for sale at the following prices:—

Regular size, 5¼ x 7¾, $1.25 each or $12.50 per dozen.
Pocket size, 4½ x 6½, $1.15 each or $11.00 per dozen.

Leather cases for the pocket edition of Science and Health and either 01440x or 01483x Bible are now made slightly wider in order to provide space also for the trimmed *Quarterly* with or without cover. Price, $1.25 each.

Remittances should be made by post-office money order, express money order, or exchange on Boston or New York. Do not send exchange on Chicago or other western cities. We shall esteem it a great favor if our co-workers throughout the Field will comply with this request.

ADDRESS ORDERS FOR ALL PUBLICATIONS EXCEPT WRITINGS OF MRS. EDDY, AND MAKE REMITTANCES THEREFOR PAYABLE TO

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

FALMOUTH AND ST. PAUL STS. BOSTON, MASSACHUSETTS

[illegible]

[illegible]

[illegible]

The references in following paragraphs are as they appear in the 75th edition of the Manual.

NURSES' CARDS

Applications for nurses' cards in the *Journal* will be received only from members of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. It is expected that the applicant will be able to conform to the requirements of the Church Manual, Art. VIII., Sect. 31.

CHANGES OF NAME

Any member of the Church whose name has been altered by marriage, or otherwise, from the form in which it appears on the records of The Mother Church should notify the Clerk of the Church in order that the records may be changed, and one dollar should accompany the notification to cover cost of making the change in the books of the Church Clerk, the Church Treasurer, and the Publishing Society.

SOCIETIES

When a number of Christian Scientists become associated together for the purpose of conducting regular Sunday services, they may have their services advertised in the *Journal* under the heading of Societies, if the Readers they elect are members of The Mother Church. In this connection attention is also called to Article XXIII., Sect. 10, of the Church Manual. A Society has the privilege of calling a lecturer (Church Manual, Art. XXXII., Sect. 3), but the giving of an annual lecture by a Society is not required.

CHURCHES OF CHRIST, SCIENTIST

When a Society, advertised in the *Journal,* or other group of Christian Scientists, proposes to become known as a Church of Christ, Scientist, the Church Manual should be carefully studied, particularly Article XXIII., Sects. 6 and 7. Article XXIII., Sect. 7, of the Manual requires that a branch Church shall not be organized with less than

CHANGES

In order to insure insertion for the month desired, applications, or requests for changes in Church and Society Notices, should reach this office by the 1st, and for Practitioners' and nurses' Cards by the 5th of the month preceding the one in which the new Card, Notice, or change is to appear. No charge will be made for a change unless it makes an additional line or lines.

APPLICATIONS FOR ADVERTISEMENT SHOULD BE ADDRESSED

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

FALMOUTH AND ST. PAUL STS. BOSTON, MASSACHUSETTS

ASHLAND, ORE.—First Church of Christ, Scientist.—First Reader, Mrs. Alice M. Whyte.—Services: 11 A.M., Masonic Hall; Wednesday, 7.30 P.M. at Reading Room, Atkinson Bldg. Reading Room open 10 A.M. to 5 P.M.

ASHTABULA, O.—First Church of Christ, Scientist.—First Reader, Miss Jennie Richards.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.30 P.M.—18 Elm St. Reading Room, same address.

ASPEN, COL.—First Church of Christ, Scientist.—First Reader, Mrs. Emma D. Shehi.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M.—Christian Church, 100 W. Main Street.
Reading Room, daily, 422 E. Hopkins St.

ATCHISON, KAN.—First Church of Christ, Scientist.—First Reader, Mrs. Mattie Troy Clendinen. —Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Church Edifice, Corner 9th and Santa Fe.
Reading Room, same address.

ATHOL, MASS.—First Church of Christ, Scientist.—First Reader, Mrs. Sarah C. Barney.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—K. of P. Hall, 498 Main Street.
Reading Room, 2 to 5 P.M. 36 Exchange St.

ATLANTA, GA.—First Church of Christ, Scientist.—First Reader, Walter H. Bedard.—Services: 11 A.M.; Wednesday, 8 P.M.—Cable Hall, 82 and 84 North Broad Street, near Peachtree Street.
Reading Room, 98 North Broad St., opposite Piedmont Hotel.

ATLANTIC CITY, N. J.—Second Church of Christ, Scientist.—First Reader, Mrs. Martha B. White.—Services: 11 A.M.; Wednesday, 8 P.M.—Rooms 22 and 23, Real Estate and Law Building, New York and Atlantic Aves.
Reading Room open daily, 10 A.M. to 4 P.M.; same address.

ATLANTIC CITY, N. J.— ——— Church of Christ, Scientist.—First Reader, Mrs. Josephine H. Roberts.—Services: 11 A.M. and 8 P.M.; Sunday School, 11.30 A.M.; Wednesday, 8 P.M.—835 Boardwalk.
Reading Room open daily, 10 A.M. to 4 P.M.; summer months, 10 A.M. to 9 P.M.; same address.

ATLANTIC CITY, N. J.— ——— Church of Christ, Scientist.—First Reader, John S. Creilly.—Services: 11 A.M. Wednesday, 8 P.M. Board of Trade Rooms, Bartlett Building, corner No. Carolina and Atlantic Aves.
Reading Room, 10 A.M. to 4 P.M. 904 and 906 Bartlett Building, open daily.

AUBURN, ME.—First Church of Christ, Scientist.—First Reader, Rose F. Gordon.—Services: 10.30 A.M. Sunday School, 10.45 A.M. Wednesday, 7.30 P.M.—Odd Fellows Hall, 160 Pleasant Street.
Reading Room open from 2 to 4 P.M.

AUBURN, NEB.—First Church of Christ, Scientist.—First Reader, Mrs. Amanda E. Mordgenden. Services: 11 A.M. Wed. 8 P.M. Reading Room open each Thursday, 2 to 4 P.M.

AUBURN, N. Y.—First Church of Christ, Scientist.—First Reader, Mrs. Mary M. Boulter. Services: 10.30 A.M. Sunday School, 11.45 A.M. Wednesday, 8 P.M. Reading Room, 128 Genesee Street, Building, Room [illegible] A.M. to 12 M. same

AUGUSTA, ME.—First Church of Christ, Scientist.—First Reader, Mrs. Amalie C. Mansfield.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—68 Seventh Street.
Reading Room, same address.

AURORA, ILL.—First Church of Christ, Scientist.—First Reader, Mrs. Miss B. Rose.—Services: 10.45 A.M.; Sunday School, 9.30 A.M.; Wednesday, 7.45 P.M.—G. A. R. Building, on the Island.
Reading Room, 2 to 4 P.M. Second floor, Beacon Building.

AUSTIN, MINN.—First Church of Christ, Scientist.—First Reader, Frank Guillemin.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 8 P.M.—Church Edifice, Maple Street, West.
Reading Room open from 2 to 5 P.M., except Sunday; East wing of Church Building.

AUSTIN, TEX.—First Church of Christ, Scientist.—First Reader, William Brueggerhoff.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—112 East 9th St.
Reading Room, 122 East 9th Street.

BALLARAT, VICTORIA, AUSTRALIA.—First Church of Christ, Scientist.—First Reader, Miss Jemima Swan.—Services: 11 A.M. and 7 P.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Main Hall, Trades Hall, Camp St.
Reading Room open daily, 2.30 to 5 P.M. National Mutual Building.

BALTIMORE, MD.—First Church of Christ, Scientist.—First Reader, J. Elliott Gilpin.—Services: 11 A.M. and 8 P.M.; Wednesday, 8 P.M.—I. O. H. Hall, Cathedral and Preston Streets; Sunday School, 11 A.M. in the Chapel, Mt. Royal Plaza.
Reading Room open daily, except Sunday, from 10 A.M. to 5 P.M., and Monday and Thursday evenings from 8 to 10. Chapel, Mt. Royal Plaza, opposite Mt. Royal Station B. & O. R. R., and three squares from Penn. R. R. Station.

BALTIMORE, MD.—Second Church of Christ, Scientist.—First Reader, George W. Smith.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Albaugh's Parlors, N. Charles Street, between Biddle and Preston Streets.
Reading Room open daily, except Sunday, 10 A.M. to 5 P.M. 322 N. Charles Street.

BANGOR, ME.—First Church of Christ, Scientist.—First Reader, Gorham H. Wood.—Services: 10.45 A.M.; Sunday School, 9.45 A.M.; Wed., 7.30 P.M.—C. S. Hall, 47 Columbia St.
Reading Room open daily, except Sunday, 2 to 5 P.M.; same address.

BARRE, VT.—First Church of Christ, Scientist.—First Reader, Irving W. Bates.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—7 Summer Street.
Reading Room open Tuesday and Friday from 2 to 4 P.M.; same address.

BATAVIA, ILL.—First Church of Christ, Scientist.—First Reader, Miss Martha Parry.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.
Reading Room open Wednesday afternoon.

BATAVIA, N. Y.—First Church of Christ, Scientist.—First Reader, Miss May L. McKenzie. Services, 11 A.M.; Wednesday, 8 P.M.
Reading Room, 2 to 4 P.M. 217 E. Main St.

BATH, ME.—First Church of Christ, Scientist. First Reader, Miss Anna Elizabeth Gibson. Services: 10.30 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—Y. M. C. A. Building, Summer Street.
Reading Room, 2 to 4 P.M.; same address.

. Y.—First Church of Christ, Scien-
irst Reader, Mrs. R. Reubina Jacobs.
es: 10.30 A.M.; Wednesday, 8 P.M.
Williams Street.
ng Room, same address.

CREEK, MICH.—First Church of Scientist.—First Reader, Alfred H.
r. — Services: 10.45 A.M.; Sunday
12 M.; Wednesday, 7.45 P.M.—Church
corner Maple and Adams Streets.
ng Room open daily, except Sunday, to 5 P.M.; same address.

CREEK, MICH.—Second Church of Scientist.—First Reader, Miss Clara
rtson.—Services: 10.45 A.M.; Sunday
12 M.; Wednesday, 7.45 P.M.—
R. Hall, Champion Street.
ng Room, 20 West Main Street.

Y, MICH.—First Church of Christ,
t. — First Reader, Mrs. Maud La
-Services: 10.30 A.M.; Wednesday,
M.—Root Block.
ng Room, 2 to 4 P.M.; same address.

E, NEB.—First Church of Christ,
t.—First Reader, James Elerbeck.—
s: 10.30 A.M.; Wednesday, 8 P.M.—
a Street.
ng Room, same address.

NT, TEX.—First Church of Christ,
t.—First Reader, Mrs. Martha M.
rton. — Services: 11 A.M.; Sunday
10 A.M.; Wednesday, 8 P.M.—Pipkin
g, corner of Pearl and College Sts.
ng Room, 3 to 5 P.M.; same address.

FALLS, PA.—First Church of Christ,
t. — First Reader, Mrs. Elisabeth
ead.—Services: 11 A.M.; Wednesday,
M.—1117 7th Avenue.
ng Room, same address; open Tues-
d Friday, 2 to 4 P.M.

T, IRELAND. — First Church of Scientist.—First Reader, Mrs. Anna
rooks.—Services: 11.30 A.M., 7 P.M.;
day, 8 P.M.—13 Lombard Street.
ing Room open 3 to 5 and 7 to 9
uesday and Friday; same address.

GHAM, WASH. — First Church of Scientist.—First Reader, Miss Mabel
ore.—Services: 11 A.M.; Wednesday,
.—Aftermath Club House, corner
ay and Holly.
ing Room, 201 Exchange Building.

KAN.—First Church of Christ, Sci-
—First Reader, Mrs. Minnie N. Mc-
Services: 11 A.M.; Wednesday, 8
Woodman Hall.
ing Room, 501 East Third Street.

WIS.—First Church of Christ, Scien-
irst Reader, Mrs. Mary Rosenblatt.—
s: 10.30 A.M.; Wednesday, 7.45 P.M.
n's Block.
ing Room, same address.

HARBOR, MICH.—First Church of Scientist. — First Reader, John O.
. — Services: 10.45 A.M.; Sunday
12 M.; Wednesday, 8 P.M.—Audi-
Carnegie Library.
ing Room, 2 to 5 P.M. 115 6th Street.

EY, CAL.—First Church of Christ,
st.—First Reader, Amos W. Huggins.
ices: 11 A.M.; Sunday School, 12.15
Wednesday, 8 P.M.—Wilkin's Hall,
laste Street.
ing Room, 12 M. to 5 P.M. First
al Bank Building.

BERLIN, GER.—Erste Kirche Christi des Scientisten.—First Reader, Herr Paul Hüagen. —Services: German, 10 A.M.; English, 11.30 A.M.; Wednesday, English meeting, 6.45 P.M.; German meeting, 8.15 P.M.—Chorallon Saal, Bellevue Strasse 4.
Reading Room open daily, 10 A.M. to 1 P.M., and 4 to 8 P.M. Augsburger Strasse 71.

BERLIN, ONT.—First Church of Christ, Scientist.—First Reader, Mrs. Jean Brown Wood.—Services: 11 A.M. and 7.30 P.M.; Wednesday, 8 P.M.—Church Edifice, corner Water and Francis Streets.
Reading Room in tower of Church.

BETHLEHEM, PA.—First Church of Christ, Scientist. — First Reader, Mrs. Clara M. Wolle. — Services: 11 A.M.; Wednesday, 8 P.M.—133 East Broad Street.
Reading Room, Tuesday, Thursday, and Saturday; same address.

BILLINGS, MONT.—First Church of Christ, Scientist.—First Reader, Mrs. Mattie Woodson Moss.—Services: 11 A.M.; Wednesday, 8 P.M.—Masonic Hall.
Reading Room open daily, except Sunday, 2 to 5 P.M.; also evenings, except Sunday and Wednesday, 7 to 8.30. 14 Beiknap Blk.

BINGHAMTON, N. Y.—First Church of Christ, Scientist.—First Reader, Mrs. Mary Elizabeth Ferris.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—62 Exchange Street.
Reading Room, 10 A.M. to 1 P.M. and 2.30 to 4.30 P.M.; same address.

BIRMINGHAM, ALA.—First Church of Christ, Scientist.—First Reader, Mrs. Perle L. Smith.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—11th Avenue, South, near Highland Circle.
Reading Room, 2029 5th Avenue, North.

BLOOMINGTON, ILL. — First Church of Christ, Scientist.—First Reader, Douglas C. Ridgley.—Services: 10.30 A.M., 7.30 P.M.; Sunday School, 11.30 A.M.; Wednesday, 7.30 P.M.—Monroe and Prairie Streets.
Reading Room open from 10 A.M. to 4 P.M., except Sunday. 210 Griesheim Bldg.

BLOOMINGTON, IND. — First Church of Christ, Scientist.—First Reader, Mrs. Tunie Hays Buskirk.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—121 South Walnut Street.
Reading Room, same address.

BOISE, IDAHO.—First Church of Christ, Scientist.—First Reader, Eugene Washington Schubert.—Services: 11 A.M.; Wednesday, 8 P.M.; Sunday School, 12.15 P.M.—Church Edifice, State St., between 8th and 9th Sts.
Reading Room open daily, except Sunday, from 2 to 5 P.M.; same address.

BOSTON, MASS.—The First Church of Christ, Scientist.—First Reader, Judge Clifford P. Smith.—Services: 10.45 A.M., 8 P.M.; Sunday School, 10.45 A.M.; Wednesday, 7.30 P.M.—In the new Church Edifice, Norway, Falmouth and St. Paul Streets.
READING ROOMS: Suite 306-307 BERKELEY BUILDING, 420 BOYLSTON STREET; open daily, except Sunday and Wednesday, from 9 A.M. to 9 P.M., and on Wednesday from 9 A.M. to 5 P.M.: Suite 23-25 SECOND FLOOR, 15 EXCHANGE STREET; open daily, except Sunday, from 9 A.M. to 5 P.M. All the writings of Mary Baker Eddy and all the publications of The Christian Science Publishing Society on sale.

BOULDER, COL.—First Church of Christ, Scientist.—First Reader, Russell T. Mason.—Services: 11 A.M., 7.45 P.M.; Sunday School, 9.45 A.M.; Wednesday, 7.45 P.M.—Sternberg Building, Pearl Street.
Reading Room daily, except Sunday, 10 A.M. to 12 M. and 2 to 4 P.M.; same address.

BOWIE, TEX.—First Church of Christ, Scientist.—First Reader, Mrs. Fannie H. Camp.—Services: 11 A.M.; Wed., 7.30 P.M.—Church. Reading Room open daily, except Sunday; same address.

BRADFORD, ENG.—First Church of Christ, Scientist.—First Reader, Miss Martha E. Frankland.—Services: 11.30 A.M., 7 P.M.; Sunday School, 11.30 A.M.; Wednesday, 7.30 P.M.—10 Cunliffe Road, Manningham. Reading Room open daily, except Saturday; same address.

BRADFORD, PA.—First Church of Christ, Scientist.—First Reader, Mrs. Anna M. Compton.—Services: 10.45 A.M.; Sunday School, 12 M.; Wed., 7.45 P.M.—18 Kennedy St. Reading Room open 3 to 5 P.M., except Sunday.

BRAINTREE, MASS.—First Church of Christ, Scientist.—First Reader, Frank H. Sprague.—Services: 10.45 A.M.; S. S., 10.45 A.M.; Wed., 7.45 P.M.—P. O. Blk., opposite depot. Reading Room open daily, 3 to 5 P.M., also Tuesday evening.

BRANDON, MAN.—First Church of Christ, Scientist.—First Reader, Mrs. Edith Peachey.—Services: 11 A.M., 7 P.M.; Wednesday, 8 P.M.—Church Edifice, Victoria and 8th St. Reading Room open Tuesday and Thursday from 3 to 5 P.M. 235 8d Street.

BRANTFORD, ONT.—First Church of Christ, Scientist.—First Reader, Miss Dora I. Schneider.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—44 George Street. Reading Room, same address.

BRATTLEBORO, VT.—First Church of Christ, Scientist.—First Reader, Mrs. Fanny G. Miles.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Emerson Building, Elliot Street. Reading Room, same address.

BRECKENRIDGE, COL.—First Church of Christ, Scientist.—First Reader, George W. Watson.—Services: 8 P.M.; Wed., 8 P.M. Reading Room, 2 to 4 P.M.; Church Bldg.

BRIDGEPORT, CONN.—First Church of Christ, Scientist.—First Reader, Romeo W. Miller.—Services: 11 A.M.; Wednesday, 8 P.M.—871 Lafayette Street. Reading Room open daily from 10 A.M. to 1 P.M. and 3 to 5 P.M., also Friday evening and Sunday afternoon; same address.

BRIGHTON, ENG.—First Church of Christ, Scientist.—First Reader, Conrad R. Andreae.—Services: 11.30 A.M. and 6.30 P.M.; Sunday School, 10.45 A.M.; Wednesday, 8 P.M.—Athenaeum Hall, North Street. Reading Room open daily, 11 A.M. to 5 P.M., except Sunday. 7 Old Steine.

BRISBANE, QUEENSLAND, AUSTRALIA.—First Church of Christ, Scientist.—First Reader, Edward L. V. Salisbury.—Services: 11 A.M., 7.30 P.M.; Sunday School, 3 P.M.; Wed., 8 P.M.—Edwards Bldg., Petrie's Bight. Reading Room, same address.

BRISTOL, ENG.—First Church of Christ, Scientist.—First Reader, John Erskine Grant Sandford.—Services: 6.30 P.M.; Wednesday, 7.30 P.M.—Colston Hall. Reading Room open daily, 2 to 7 P.M.; also Friday evening until 9. 88 Park Street.

BROCKTON, MASS.—First Church of Christ, Scientist.—First Reader, Elroy Sherman Thompson.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 7.45 P.M.—Church Edifice, North Main Street. Reading Room open daily, 2 to 4 P.M., also Tuesday and Friday evenings, 7.30 to 9; same address.

BROMLEY, KENT, ENG.—First Church of Christ, Scientist.—First Reader, Miss Ethel Maud Carr.—Services: 11.30 A.M., 6.30 P.M.; Wed., 8 P.M.—Gymnasium Hall, College Slip. Reading Room open daily, except Saturday and Sunday, 2.30 to 5 P.M.; also Tuesday evening, 8 to 10; Wednesday, 2.30 to 8 P.M.; 71 High Street.

BROOKINGS, S. DAK.—First Church of Christ, Scientist.—First Reader, Dora L. Palmer.—Services: 11 A.M.; Wednesday, 7.30 P.M.—First National Bank Building. Reading Room open Wednesday and Saturday from 2 to 4 P.M.

BROOKLYN, N. Y.—First Church of Christ, Scientist.—First Reader, Harvey M. Ferris.—Services: 10.45 A.M. and 8 P.M.; Sunday School, 12 M., Church Edifice, 404 and 406 Lafayette Avenue; Wednesday, 8 P.M.—Church of Our Father, corner Grand Avenue and Lefferts Place. Reading Room open week days from 9 A.M. to 5 P.M. 472 Fulton Street, corner Elm Place. Telephone, 3737 Main.

BROOKLYN, N. Y.—Third Church of Christ, Scientist.—First Reader, Mrs. Marie Pittner Woolcut.—Services: 10.45 A.M. and 8 P.M.; Sunday School, 10.45 A.M.; Wednesday, 8 P.M.—Hall of Berkeley Institute, Lincoln Place, near 7th Avenue. Reading Room, 199 Lincoln Place.

BRUNSWICK, ME.—First Church of Christ, Scientist.—First Reader, Guy Parkhurst Estes.—Services: 10.45 A.M.; Sunday School, 9.45 A.M.; Wednesday, 7.30 P.M.—Christian Science Hall, 114 Main Street. Reading Room, 2 to 5 P.M.; same address.

BUCYRUS, O.—First Church of Christ, Scientist.—First Reader, Joshua C. Lichtenwalter.—Services: 10.30 A.M.; Sunday School, 9.30 A.M.; Wed., 7.30 P.M.—First Nat. Bank Blg. Reading Room, same address.

BUFFALO, N. Y.—First Church of Christ, Scientist.—First Reader, Mrs. Alice M. Trow.—Services: 10.30 A.M. and 7.45 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—At Church Edifice, Jersey Street, near Prospect Avenue. Reading Room, 9 & 10 German Ins. Bldg., Main & Broadway; open week days 9 A.M. to 5 P.M.; Tuesday and Friday, 7 to 9.30 P.M. 'Phones, Bell, Seneca 3073; Frontier, 20972.

BUFFALO, N. Y.—Second Church of Christ, Scientist.—First Reader, George L. Van Allen, M.D.—Services: 10.45 A.M.; Wed., 8 P.M.—Twentieth Century Club, Delaware Ave. Reading Room, 525 Ellicott Square.

BURLINGTON, IA.—First Church of Christ, Scientist.—First Reader, Mrs. Emma N. Minton.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.45 P.M.—Church Building, 513 North 3d Street. Reading Room open daily, except Sunday, from 2 to 4 P.M.; same address.

BURLINGTON, KAN.—First Church of Christ, Scientist.—First Reader, Mrs. Julia A. Pilcher.—Services: 11 A.M.; Wed., 8 P.M. Reading Room, 2 to 5 P.M.; at Church.

BURNS, ILL.—First Church of Christ, Scientist.—First Reader, Mrs. Fannie Fesler.—Services: 11 A.M.; Wednesday, 8 P.M.—Residence Mrs. Fannie Fesler. Reading Room, same address. Post Office address, Cambridge, Ill.

BUTTE, MONT.—First Church of Christ, Scientist.—First Reader, Miss Mary E. Hughes.—Services: 11 A.M., 8 P.M.; Sunday School, 12.15 P.M.; Wed., 8 P.M.—1135 W. Park St. Reading Room open daily, except Sunday, from 2 to 4 P.M.

CHICAGO, ILL.—Fourth Church of Christ, Scientist.—First Reader, Andrew V. Louderback.—Services: 10.45 A.M. and 7.45 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Corner Harvard Avenue and 67th Street.
Reading Room, Willoughby Building, 6 E. Madison Street; also 336 West 63d Street.

CHICAGO, ILL.—Fifth Church of Christ, Scientist.—First Reader, John Stuart Coonley.—Services: 10.45 A.M. and 7.45 P.M. Sunday School, 12 M.; Wednesday, 8 P.M.—Church Edifice, 4840-4850 Madison Avenue.
Reading Room, Willoughby Building, 6 Madison Street, 6th floor; also local Reading Room at 4850 Madison Avenue.

CHICAGO, ILL.—Sixth Church of Christ, Scientist.—First Reader, Robert W. Watt.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Hadden Block, corner Wallace and 120th Street.
Reading Room, Willoughby Building, 6 Madison Street, 6th floor; also local Reading Room at 12026 Eggleston Avenue.

CHICAGO, ILL.—Seventh Church of Christ, Scientist.—First Reader, Edward B. Hatch.—Services: 10.45 A.M. and 7.45 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Church Edifice, 2385 Kenmore Avenue, between Berwyn and Balmoral Avenues.
Reading Room, Willoughby Building, 6 Madison Street, 6th floor; also local Reading Room at 1312 Wilson Avenue.

CHICAGO, ILL.—Eighth Church of Christ, Scientist.—First Reader, Downer McCord.—Services: 10.45 A.M. and 7.45 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Bournique Hall, 51 East 23d Street.
Reading Room, Willoughby Building, 6 Madison Street, 6th floor; also local Reading Room, Lexington Hotel, Michigan Boulevard and 22d Street.

CHICAGO, ILL.—Ninth Church of Christ, Scientist.—First Reader, Lyman J. Hubbard.—Services: 10.45 A.M. and 7.45 P.M.; Sunday School, 10.45 A.M.; Wednesday, 8 P.M.—Woodlawn Masonic Temple, Lexington Avenue and 64th Street.
Reading Room, Willoughby Building, 6 Madison Street, 6th floor; also local Reading Room at 6244 Kimbark Avenue.

CHILLICOTHE, ILL.—First Church of Christ, Scientist.—First Reader, Mrs. Louise A. Rogers.—Services: 10.30 A.M.; Wed., 7.45 P.M.
Reading Room open daily, 2 to 4 P.M.

CHILTON, WIS.—First Church of Christ, Scientist.—First Reader, Miss Agnes N. Goff.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—At Church.
Reading Room, Thurs., 3 to 5 P.M. Church.

CINCINNATI, O.—First Church of Christ, Scientist. — First Reader, Frank Bernhardt Beinkamp.—Services: 11 A.M., 3.30 P.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Church Edifice, Rockdale Ave., Avondale.
Reading Room, Rooms 1019 and 1020 First National Bank Building.

CLEVELAND, O.—First Church of Christ, Scientist.—First Reader, Clarence H. Stockwell.—Services: 11 A.M. and 3.30 P.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Church Edifice, East 46th St. and Cedar Ave.
Reading Room, 29 Taylor Arcade, open daily, except Sunday. All Christian Science literature on sale.

CLEVELAND, O.—Second Church of Christ, Scientist.—First Reader, Daniel M. Ely.—Services: 11 A.M. and 8 P.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Euclid Avenue, near East 77th Street.
Reading Room, 107 and 108 Colonial Arcade, Euclid Avenue.

CLEVELAND, O.—Third Church of Christ, Scientist. — First Reader, Mrs. Rose K. Raeder. — Services: 10.30 A.M.; Sunday School, 9 A.M.; Wednesday, 8 P.M.—West 25th Street, corner Mapledale Avenue.
Reading Room, 1 to 4 P.M.; same address.

CLINTON, ILL.—First Church of Christ, Scientist.—First Reader, Mrs. Maude E. Young.—Services: 11 A.M.; Wednesday, 7.45 P.M.—Warner Block.
Reading Room, 2 to 5 P.M., Wed. and Sat.

CLINTON, IA.—First Church of Christ, Scientist.—First Reader, Mrs. Martha L. Bell.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 8 P.M.—310 Third Ave.
Reading Room, 224 Fifth Avenue.

COBURG, ORE.—First Church of Christ, Scientist.—First Reader, Miss Edna Hoefleln.—Services: 11 A.M.; Wed., 3 P.M.—Church Bldg.
Reading Room, 2 to 4 P.M. Tues. & Thurs.

COLDWATER, MICH. — First Church of Christ, Scientist.—First Reader, Mrs. Belle W. Stowe.—Services: 10.30 A.M.; S. S., 11.30 A.M.; Wed., 7 P.M.—20 Division Street.
Reading Room, open daily; same address.

COLFAX, WASH.—First Church of Christ, Scientist.—First Reader, Mrs. Caroline E. Carter.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Church Edifice, Main Street.
Reading Room, same address.

COLORADO SPRINGS, COL.—First Church of Christ, Scientist.—First Reader, Mrs. Jessie S. Nissley.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Corner of Boulder and Cascade Avenues.
Reading Room, same address.

COLUMBUS, IND.—First Church of Christ, Scientist.—First Reader, Louis K. Phillips.—Services: 10.30 A.M. and 7.30 P.M.; Wednesday, 8 P.M.—325 4th Street.
Reading Room, same pl.; 1.30 to 4.30 P.M.

COLUMBUS, O.—First Church of Christ, Scientist.—First Reader, Delbert Alonzo Crowner. — Services: 10.30 A.M., 7.45 P.M.; Wednesday, 7.45 P.M. — Church Edifice, Broad, corner Grant Avenue.
Reading Room, 9.30 A.M. to 4.30 P.M., except Sunday. 900-902 Columbus Savings and Trust Building, High and Long Sts.

CONCORD, MASS.—First Church of Christ, Scientist. — First Reader, Henry Joseph Hosmer.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Insurance Hall, Monument Sq.
Reading Room, Thursday, 3 to 5 P.M.; same address.

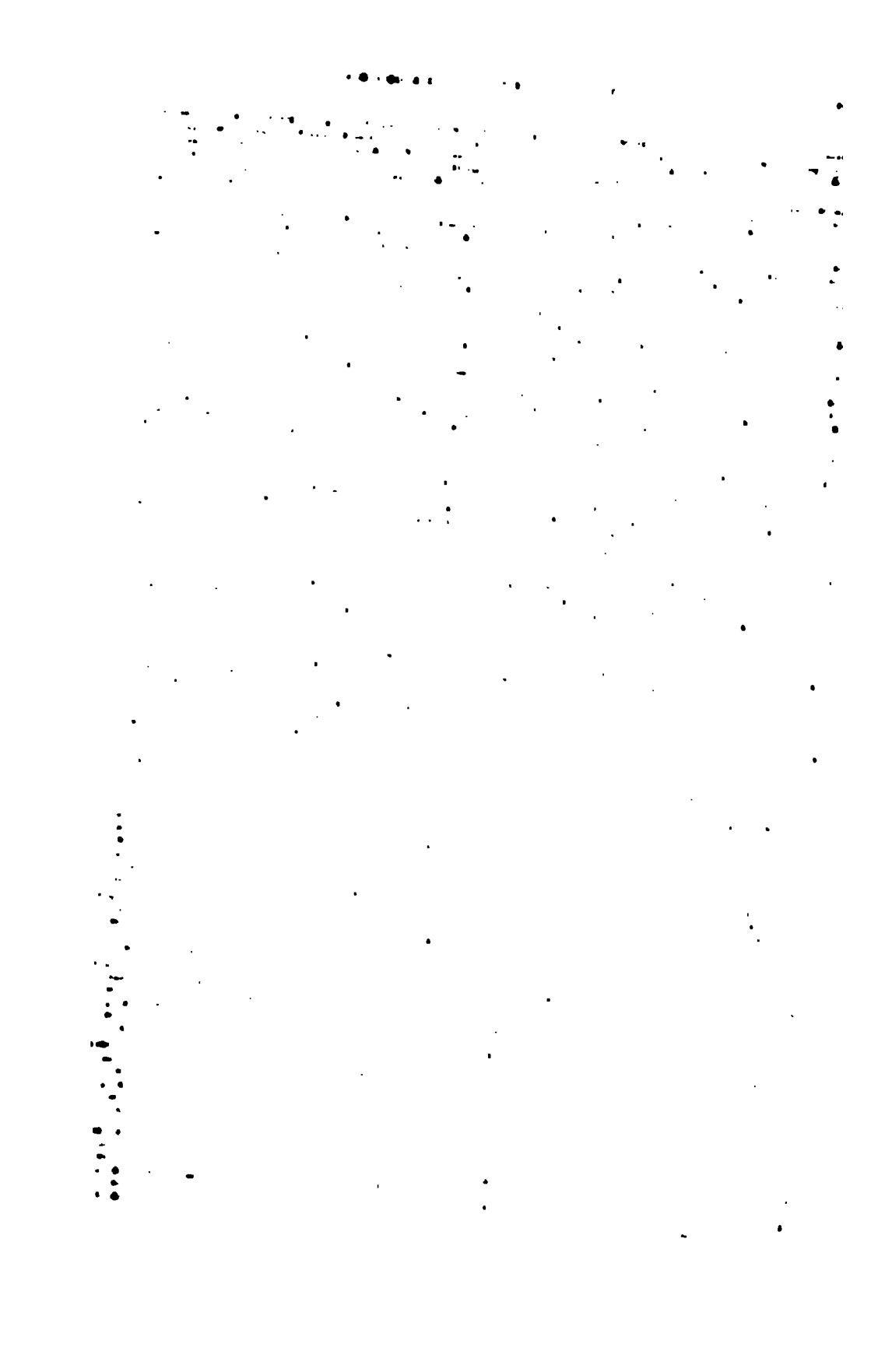
CONCORD, N. H.—First Church of Christ, Scientist.—First Reader, Charles B. Jamieson.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Corner State and School Streets.
Reading Room, School Street entrance.

CONNEAUT, O.—First Church of Christ, Scientist.—First Reader, Mrs. Louise Judson.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Church Edifice, State Street.
Reading Room, 2 to 4 P.M. daily, except Sunday; same address.

CONSTANTINE, MICH. — First Church of Christ, Scientist.—First Reader, Miss Ida S. Glaze.—Services: 10 A.M.; Wed., 8 P.M.
Reading Room, 2 to 4.30 P.M. Wed. Church.

CORONA, CAL.—First Church of Christ, Scientist.—First Reader, Mrs. Isabel Wyatt.—Services: 11 A.M.; Sunday School, 10 A.M.; Wed., 8 P.M.—8th and Howard Streets.
Reading Room, same address.

COTUIT, MASS.—First Church of Christ, Scientist.—First Reader, Miss Eliza W. Nickerson.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M.—Church Edifice.
Reading Room open Friday afternoon and evening; same address,



[illegible], N. Y.—First Church of Christ, Scientist.—First Reader, Johan Schmitt.—Services: 10:45 A. M. and 7:30 P. M. Wednesday, 8 P. M.—Church Edifice, 20 and 22 E. 2d Street.
Reading Room, 401 Bowery Bldg., open daily, except Sunday, from 10 A. M. to 4 P. M.

[illegible], N. Y.—Second Church of Christ, Scientist.—First Reader, Mrs. Ella Gardner Bailey.—Services: 10:45 A. M. Sunday School, 12 M. Wednesday, 8 P. M.—Evening Room, 10 [illegible] East 4 th Avenue.
Reading Room same address.

[illegible], N. Y.—First Church of Christ, Scientist.—First Reader, Mrs. Amy S. Copeland.—Services: 11 A. M. Wednesday, 8 P. M.—[illegible] Avenue.
Reading Room open Wed. and Fri. afternoons. Use Fri. afternoon same address.

EAST ATHENS, N. Y.—First Church of Christ, Scientist.—First Reader, Edward C. Avery.—Services: 10:45 A. M. Wednesday, 8 P. M.—[illegible] Street.
Reading Room [illegible] P. M. Tuesday, Thursday and Saturday same address.

EASTON, PA.—First Church of Christ, Scientist.—First Reader, Miss Mary Eva Edwards.—Services: 11 A. M. Wednesday, 8 P. M.—Penwood Building.
Reading Room same address open Tuesday, Thursday and Saturday.

EAST ORANGE, N. J.—First Church of Christ, Scientist.—First Reader, Fred S. [illegible].—Services: 10:45 A. M. and 8 P. M. Sunday School, [illegible] A. M. Wednesday, 8 P. M.—Church Edifice, [illegible] Street, Ave. [illegible].
Reading Room [illegible] every Sunday, from 2 to 5 P. M. same address.

EATON, O.—First Church of Christ, Scientist.—First Reader, Miss Mary E. Appleby.—Services: 10:30 A. M. Wednesday, 7:30 P. M.—Hunter's Hall, Cor. N. Barron.
Reading Room same address.

EAU CLAIRE, WIS.—First Church of Christ, Scientist.—First Reader, Carrie [illegible].—Services: 11 A. M. Wednesday, 8 P. M.—Church Edifice, Grand and Farwell Sts.
Reading Room [illegible].

EDGEWATER, COLO.—First Church of Christ, Scientist.—First Reader, Charles W. Tenney.—Services: 11 A. M. and 8 P. M. Wednesday, 8 P. M.—[illegible] Street.
Reading Room open daily, 11 A. M. to 4 P. M. and 7:30 to 9:30 P. M.—same address.

EDWARDSVILLE, ILLINOIS.—First Church of Christ, Scientist.—First Reader, Mrs. Beatrice Hamilton.—Services: 11 A. M.; Wednesday, 8 P. M.—[illegible] Street.
Reading Room, 772 First Street.

[illegible], ILL.—First Church of Christ, Scientist.—First Reader, Miss Mary Thorn.—Services: 11 A. M. Masonic Hall; Wednesday, [illegible].
[illegible] Room, Y. M. C. A. Building.

[illegible] Second Church of Christ, Scientist.—First Reader, Miss C. Louise Brown.—Services: 11 A. M. and 7:45 P. M. Hall [illegible].
[illegible] Reading Room [illegible].

[illegible] Third Church of Christ, Scientist.—First Reader, C. [illegible].—Services: 11 A. M. and 7:30 P. M.—[illegible] Lexington Avenue.
[illegible].

[illegible] Fourth Church of Christ, Scientist.—First Reader, Mary Bally.—Services: 11 A. M.; Sunday School, 12 M.; Wednesday, 8 P. M.—Main Street, [illegible].
[illegible].

EL PASO, TEX.—First Church of Christ, Scientist.—First Reader, Ella F. Nichols.—Services: 11 A. M. and 7:30 P. M. Wednesday, 8 P. M.—Church Edifice, Myrtle Avenue, opposite City Hall.
Reading Room, 308 Mesa Avenue.

EL PASO, TEX.—Second Church of Christ, Scientist.—First Reader, John George Ellinger.—Services: 11 A. M. Wednesday, 8 P. M.—411 Immaterial.
Reading Room open daily except Sunday 10 A. M. to 4:30 P. M. Room M, Los Reyes Exchange Building.

EL PASO, TEX.—First Church of Christ, Scientist.—First Reader, Ernest J. Simpson.—Services: 11 A. M. Wednesday, 8 P. M.—Corner Myrtle and [illegible] Street.
Reading Room, Mills Hotel Building, Myrtle Avenue.

ELYRIA, O.—First Church of Christ, Scientist.—First Reader, Mrs. Minnie J. Parfitt.—Services: 10:45 A. M. Wednesday, 7:30 P. M.—[illegible] West Main Street.
Reading Room, same hours.

ELYRIA, O.—First Church of Christ, Scientist.—First Reader, Miss Anna L. Seymour.—Services: 10:30 A. M. Wednesday, 7:30 P. M.—208 East Avenue.
Reading Room, same address.

EMPORIA, KAN.—First Church of Christ, Scientist.—First Reader, Mrs. Amanda L. Way.—Services: 11 A. M. Wednesday, 8 P. M.—Enterprise Block, West Sixth Street.
Reading Room, same address.

ENGLEWOOD, N. J.—First Church of Christ, Scientist.—First Reader, Miss Eleanor M. Sherman.—Services: 11 A. M. Wed., 8 P. M.—Church Edifice, Lydia St. and Spring Lane.
Reading Room in the Church open daily, except Sunday, from 11 A. M. to 2 P. M.

ENID, OKLA.—First Church of Christ, Scientist.—First Reader, Mrs. Emma Smith.—Services: 11 A. M. Wednesday, 8 P. M.—Elks Annex, Third Avenue.
Reading Room, same address.

ERIE, PA.—First Church of Christ, Scientist.—First Reader, Clara E. Burgess.—Services: 11 A. M. and 8 P. M. Sunday School, 12 M. Wednesday, 8 P. M.—Church Edifice, West Side Square, between Sixth and Seventh.
Reading Room, 138 East 6th Street.

ESTHERVILLE, IA.—First Church of Christ, Scientist.—First Reader, Mrs. Nellie B. Lord.—Services: 10:45 A. M. Sunday School, 11 A. M. Wednesday, 8 P. M.—Sec'd St. and Lincoln Street.
Reading Room, same address.

EUGENE, ORE.—First Church of Christ, Scientist.—First Reader, Mrs. Ella E. Miller.—Services: 11 A. M. Wednesday, 8 P. M.—Church Building, corner 10th and Pearl Sts.
Reading Room, 2 to 4 P. M. except Sunday.

EUREKA, CAL.—First Church of Christ, Scientist.—First Reader, Mrs. Elizabeth Fowler.—Services: 11 A. M. Wednesday, 8 P. M.—1627 H Street.
Reading Room open 2 P. M. to 4 P. M. Saturday same address.

EUREKA SPRINGS, ARK.—First Church of Christ, Scientist.—First Reader, Mrs. Nellie P. Calder.—Services: 11 A. M. Sunday School, 10:45 A. M. Wednesday, 7:30 P. M.—306 Washington Street.
Reading Room same address.

EVANSTON, ILL.—First Church of Christ, Scientist.—First Reader, Frank E. Edwards.—Services: 10:45 A. M. and 8 P. M. Sunday School, 12 M.; Wed. 8 P. M.—Church Edifice, corner Chicago Avenue and Davis Street.
Reading Room open daily, except Sunday, 10 A. M. to 4 P. M. same address.

FREEPORT, ILL.—First Church of Christ, Scientist.—First Reader, Miss Silena Gransden.—Services: 11 A.M.; Sunday School, 10 A.M.; Wed., 7.30 P.M.—229 Stephenson St.
Reading Room, 3 to 5 P.M.; open Wednesdays and Saturdays; same address.

FREMONT, NEB.—First Church of Christ, Scientist.—First Reader, John B. Anderson.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wed., 8 P.M.—Franklin Hall, 631 Park Ave.
Reading Room, 524 N. Main Street.

FREMONT, O.—First Church of Christ, Scientist.—First Reader, Mrs. Daisy E. Lutz.—Services: 10.30 A.M.; S. S., 11.30 A.M.; Wed., 7.30 P.M.—Schwartz Bldg., 513 State St.
Reading Room, same address.

FRESNO, CAL.—First Church of Christ, Scientist.—First Reader, Mrs. Frances B. Monnette.—Services: 11 A.M.; Wednesday, 8 P.M.—Church Building on Merced Street, between J and K Streets.
Reading Room, same place.

GALENA, KAN.—First Church of Christ, Scientist. — First Reader, Mrs. Margaret R. Brown.—Services: 11 A.M.; Sunday School, 10 A.M.; Wed., 7.30 P.M.—Shellacks Hall.
Reading Room open Wed. 1816 Joplin St.

GALESBURG, ILL.—First Church of Christ, Scientist.—First Reader, John Newton Conger.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wed., 7.45 P.M.—Beecher Chapel.
Reading Room open daily, 10 A.M. to 4 P.M., except Sunday and holidays. Room 10, Galesburg National Bank Building.

GALT, ONT.—First Church of Christ, Scientist.—First Reader, Milton A. Snider.—Services: 11 A.M., 7 P.M.; Wednesday, 8 P.M. —Dando Block.
Reading Room, same address.

GALVESTON, TEX.—First Church of Christ, Scientist.—First Reader, Mrs. Ada P. Sweet. —Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—S. E. corner Avenue H and 22d Street.
Reading Room open 3 to 5 P.M.

GARDINER, ME.—First Church of Christ, Scientist. — First Reader, Mrs. Edith Lunt Smith.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—Church Edifice, 17-19 Lincoln Ave.
Reading Room, 2 to 5 P.M. 295 Water St.

GENEVA, ILL.—First Church of Christ, Scientist.—First Reader, Mrs. Dora L. Crook.—Services: 11 A.M.; Wednesday, 8 P.M.—Second Street, between State and James.
Reading Room open Wednesday, 2 to 4 P.M.; same address.

GEORGETOWN, COL. — First Church of Christ, Scientist.—First Reader, Fred Anderson.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.45 P.M.—Christian Science Hall, corner 7th and Toas Street.
Reading Room, same address.

GIRARD, KAN.—First Church of Christ, Scientist.—First Reader, Mrs. Pearl H. Wayland.—Services: 11 A.M.; Wednesday, 8 P.M.
Reading Room, same address.

GLASGOW, SCOTLAND. — First Church of Christ, Scientist.—First Reader, Miss Mary L. Richmond.—Services: 11 A.M. and 7 P.M.; Wednesday, 8 P.M.—St. Andrew's Halls, Berkeley Street, Door G.
Reading Room, open daily, except Saturday; 141 Bath Street.

GLENS FALLS, N. Y.—First Church of Christ, Scientist.—First Reader, Mrs. H. Frances McCoduck.—Services: 10.45 A.M.; Wed., 8 P.M.
Reading Room, 2 to 5 P.M. Corner Warren and Jay Streets.

GLENWOOD SPRINGS, COL.—First Church of Christ, Scientist.—First Reader, Miss Eva H. Tolman. — Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Odd Fellows Hall.
Reading Room, same address.

GLOUCESTER, MASS. — First Church of Christ, Scientist.—First Reader, Mrs. Eva T. Cook. — Services: 10.30 A.M.; Sunday School, 11.30 A.M.; Wednesday, 7.45 P.M.—C. A. S. and L. A. Building.
Reading Room open 2 to 4 P.M.

GLOUCESTER, MASS. — Second Church of Christ, Scientist.—First Reader, Mrs. Alice F. Rowe. — Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 8 P.M.—G. A. R. Hall, 29 Washington Street.
Reading Room open Wednesday afternoon; same address.

GODDARD, KAN.—First Church of Christ, Scientist.—First Reader, Miss Cora E. Harvey.—Services: 11 A.M.; Wednesday, 3 P.M.
Reading Room, Wed. and Sat. afternoons.

GOSHEN, IND.—First Church of Christ, Scientist.—First Reader, Silas W. Kline.—Services: 10.30 A.M.; Sunday School, 11.30 A.M.; Wednesday, 7.45 P.M.—206 North Main St.
Reading Room, 3 to 5 P.M.; same address.

GRAND FORKS, N. DAK.—First Church of Christ, Scientist.—First Reader, Mrs. Calista L. Bacon.—Services: 10.45 A.M. and 8 P.M.; Sunday School, 12.20 P.M.; Wed., 8 P.M.—Church Edifice, cor. Belmont & 4th Ave., S.
Reading Room, 2 to 4 P.M.; Rooms 7 and 8, Clifford Annex, De Meis Avenue.

GRAND ISLAND, NEB. — First Church of Christ, Scientist. — First Reader, Arnold Fehrenkamp. — Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Odd Fellows Hall, So. Pine Street.
Reading Room, 2 to 5 P.M., except Sunday. 117½ West 3d Street.

GRAND JUNCTION, COL.—First Church of Christ, Scientist.—First Reader, Harry T. Wilson.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wed., 8 P.M.—Church Edifice.
Reading Room, 10 A.M. to 5 P.M., except Sunday. At Church, 652 White Avenue.

GRAND RAPIDS, MICH.—First Church of Christ, Scientist. — First Reader, Percival Bancroft Garvey.—Services: 10.45 A.M. and 7.45 P.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Church Edifice, Washington and Lafayette Streets.
Reading Room open daily, except Sunday, 10 A.M. to 5 P.M.; same address.

GREAT FALLS, MONT. — First Church of Christ, Scientist.—First Reader, William C. Kaufman.—Services: 11 A.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M.—Carnegie Library Hall, corner 2d Ave. and 3d St., N.
Reading Room, 19 Conrad Block.

GREEN BAY, WIS.—First Church of Christ, Scientist.—First Reader, Wilbert K. Bartels. —Services: 10.30 A.M.; Wednesday, 7.45 P.M.—Church Edifice, Cherry Street and Monroe Avenue.
Reading Room, same address.

GREENSBURG, PA.—First Church of Christ, Scientist.—First Reader, Mrs. Grace L. G. Shiveley.—Services: 11 A.M.; Wednesday, 8 P.M.—16 East Otterman Street.
Reading Room, same address.

GREENVILLE, MICH. — First Church of Christ, Scientist.—First Reader, Rev. Mrs. Julia G. Moffat. — Services: 10.45 A.M.; Wednesday, 7.30 P.M.—Church Building.
Reading Room, same address.

HOUSTON, TEX.—Second Church of Christ, Scientist.—First Reader, Mrs. Lulu H. Bond. Services: 11 A.M. and 8 P.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Church Edifice, 1007 Main Street, between McKinney and Lamar Avenues.
Reading Room open daily, 10 A.M. to 12 M.

HUDSON, MASS.—First Church of Christ, Scientist.—First Reader, Mrs. Nellie M. Cushman. Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wed., 7.30 P.M.—O. F. Hall.
Reading Room open Monday, Wednesday, and Friday, 2.30 to 4.30 P.M.; same bldg.

HULL, YORKSHIRE, ENG.—First Church of Christ, Scientist.—First Reader, Harold Boardman. Services: 6.30 P.M.; Sunday School, 11 A.M.; Wednesday, 7.45 P.M.—4 Baker Street.
Reading Room open daily, 17 Jameson Street.

HUNTINGTON, W. VA.—First Church of Christ, Scientist.—First Reader, Miss Sarah Chapman. Services: 11 A.M.; Wednesday, 8 P.M. 1160 Third Avenue, over Standard Printing Office.
Reading Room open daily from 10 A.M. to 12 M. and 2 to 5 P.M.; same address.

HURLEY, S. DAK. First Church of Christ, Scientist. First Reader, Mrs. Jessie S. French. Services: 11 A.M. and 8 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.
Reading Room open daily, 2 to 5 P.M.

HUTCHINSON, KAN. First Church of Christ, Scientist. First Reader, Miss Lelia Watson. Services, 11 A.M.; Wednesday, 7.30 P.M. Century Hall.
Reading Room, daily, Rm. E, Higley Bldg.

HYDE PARK, MASS. First Church of Christ, Scientist. First Reader, Wilfred Carter.—Services: 10.30 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Waverly Building, 83 West River Street.
Reading Room open Wednesday, 3 to 5 P.M., Saturday, 3 to 5 and 7.30 to 9 P.M.; same address.

INDEPENDENCE, IA. First Church of Christ Scientist. First Reader, Miss Ella T. Wilson. Services 10.30 A.M.; Wed., 7.45 P.M.
Reading Room, same address.

INDEPENDENCE, KAN. First Church of Christ Scientist. First Reader, Mrs. Katie E. Thomas. Services 11 A.M.; Wed., 7.30 P.M. Church Edifice, cor Main and 11th Sts.
Reading Room, same address.

INDEPENDENCE, MO. First Church of Christ Scientist. First Reader, Adolphus W. Stevenson. Services 11 A.M.; Wednesday 8 P.M. Buchanan Hall.
Reading Room, same address.

INDIANAPOLIS, IND. First Church of Christ Scientist. First Reader, Clare G. Cameron. Services 11 A.M. and 8 P.M.; Sunday School 9 A.M. Wednesday, 8 P.M. Propylaeum, 16 East North Street.
Reading Room open daily except Sunday and Wednesday 10 A.M. to 9 P.M.; also Wednesday 10 A.M. to 4 P.M. Room 17, Lombard Building, 240 E. Washington St.

INDIANAPOLIS, IND. Second Church of Christ, Scientist. First Reader, Emerson W. Caulk. Services 11 A.M. & 8 P.M. Sunday School 9.45 A.M. Wed. 8 P.M. Caleb Mills Hall, corner Penn. and North Streets.
Reading Room open daily except Sunday and Wednesday 10 A.M. to 9 P.M. Wednesday 10 A.M. to 4 P.M. [illegible] Bldg.

IOLA, KAN. First Church of Christ, Scientist. First Reader, Miss Emma M. [illegible] Services 11 A.M. Sunday School 10 A.M. [illegible] 8 P.M. [illegible] Reading Room, same address.

IOWA CITY, IA.—First Church of Christ, Scientist.—First Reader, Mrs. Jennie L. Lewis.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Koza Block, 220½ College Street.
Reading Room, same address.

ITHACA, N. Y.—First Church of Christ, Scientist.—First Reader, Mrs. Laura C. Woodruff.—Services: 11 A.M., 7.45 P.M.; Wednesday, 7.45 P.M.—Wilgus Building, State St.
Reading Room, same address.

JACKSON, MICH.—First Church of Christ, Scientist.—First Reader, Frederick E. Chanel.—Services: 10.30 A.M. and 7.30 P.M.; Sunday School, 11.45 A.M.; Wednesday, 7.30 P.M.
Reading Room adjoins the Church, west side City Park; open 2 to 5 and 7 to 9 P.M.

JACKSONVILLE, FLA.—First Church of Christ, Scientist.—First Reader, Edward G. Trenholm.—Services: 11 A.M.; Wed., 8 P.M.—Church Edifice, corner Laura and Union Sts.
Reading Room, Clark Building, Main and Monroe Streets.

JACKSONVILLE, ILL.—First Church of Christ, Scientist.—First Reader, Mrs. Mary R. Frankenberg.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.45 P.M.—221 W. Morgan Street.
Reading Room, 2.30 to 4.30 P.M.; same pl.

JAMESTOWN, N. Y.—First Church of Christ, Scientist.—First Reader, William Willard Rooks.—Services: 10.45 A.M.; Sunday School, 10.45 A.M.; Wed., 8 P.M.—Church Edifice, corner Prendergast Ave. and East 4th St.
Reading Room open daily, except Sunday; 2 to 4 and 7 to 8 P.M. Church parlor. During July and August, 10 A.M. to 12 M., 2 to 4 and 7 to 8 P.M.

JANESVILLE, WIS.—First Church of Christ, Scientist.—First Reader, Marshall P. Richardson.—Services: 10.30 A.M.; Wednesday, 7.45 P.M.—Phoebus Block, W. Milwaukee St.
Reading Room open 2 to 4 P.M.

JEFFERSON CITY, MO.—First Church of Christ, Scientist.—First Reader, Mrs. Kate M. Henry.—Services: 11 A.M.; Wednesday, 8 P.M.—318 Monroe Street.
Reading Room open daily, except Sunday, 2.30 to 4.30 P.M.; same address.

JERSEY CITY, N. J.—First Church of Christ, Scientist.—First Reader, Mrs. Meredith Perry Chase.—Services: 11 A.M., 8 P.M.; Sunday School, 12 M.; Wed., 8 P.M.—Hasbrouck Institute, Harrison and Crescent Aves.
Reading Room open daily, except Sunday, from 1.30 to 5 P.M.; same address.

JOHANNESBURG, TRANSVAAL, AFRICA.—First Church of Christ, Scientist.—First Reader, Mrs. Claudine L. Ockenden.—Services: 11 A.M., 7.30 P.M.; Sunday School, 11 A.M.; Wed., 8 P.M.—Masonic Hall, Jeppe St.
Reading Room open daily, except Sunday, Corner Bree and Eloff Streets.

JOHNSTOWN, PA.—First Church of Christ, Scientist.—First Reader, Miss Jennie Foster. Services: 10.45 A.M.; Wednesday, 7.45 P.M.—607 Main Street.
Reading Room, 1 to 4 P.M.; same address.

JOLIET, ILL.—First Church of Christ, Scientist.—First Reader, Horace E. Baldwin.—Services: 11 A.M.; Sunday School, 10 A.M.; Wed., 8 P.M.—Cor. Sherman St. and 2d Ave.
Reading Room, same address.

JONESVILLE, MICH.—First Church of Christ, Scientist.—First Reader, Miss Maud Wolcott.—Services: 10.30 A.M.; Wed., 7.30 P.M.
Reading Room open week days, 3 to 5 P.M.

JOPLIN, MO. First Church of Christ, Scientist.—First Reader, Sigel Reed.—Services: 11 A.M., 8 P.M.; Wednesday, 8 P.M.—Church [illegible] Main and Wall Streets.
[illegible] Reading Room, suite 403-405 Bartlett [illegible]

LANCASTER, O.—First Church of Christ, Scientist.—First Reader, Miss Georgia A. Rigby.—Services: 10 A.M.; Sunday School, 11 A.M.; Wednesday, 7.30 P.M.
Reading Room, 1 to 4 P.M. 134 N. Broad St.

LANSING, MICH. — First Church of Christ, Scientist. — First Reader, Arthur Davis Baker. — Services: 10.30 A.M.; Wed., 7.30 P.M.—G. A. R. Hall, Washington Avenue, N.
Reading Room open from 2.30 to 5 P.M., except Sunday. Room 220, Hollister Bldg.

LA PORTE, IND.—First Church of Christ, Scientist.—First Reader, Mrs. Minnie N. Hulverson.—Services: 10.45 A.M.; Wed., 7.45 P.M.—Church Edifice, 1008 Michigan Ave.
Reading Room, same address.

LAUREL, MISS.—First Church of Christ, Scientist.—First Reader, Mrs. Lucy Lee Kilpatrick.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Church Edifice.
Reading Room open daily, except Sunday, 3 to 4 P.M.; same address.

LAWRENCE, KAN.—First Church of Christ, Scientist.—First Reader, Henry B. Ober.—Services: 11 A.M.; Wednesday, 8 P.M.—F. A. A. Building.
Reading Room open daily, 2 to 5 P.M.

LAWRENCE, MASS.—First Church of Christ, Scientist.—First Reader, Miss Gertrude J. Emerton.—Services: 10.30 A.M.; Wednesday, 7.45 P.M.—Church Edifice, Green Street.
Reading Room, Bay State Building, Room 402.

LAWTON, OKLA.—First Church of Christ, Scientist.—First Reader, Mrs. Mary A. Stoneking.—Services: 11 A.M.; Wed., 7.45 P.M.—321 6th.
Reading Room, same address.

LEADVILLE, COL.—First Church of Christ, Scientist.—First Reader, Mrs. Effie Ovren Champney.—Services: 11 A.M.; Wednesday, 8 P.M.—816½ Harrison Avenue.
Reading Room open daily, 3 to 5 P.M.

LEAVENWORTH, KAN. — First Church of Christ, Scientist.—First Reader, George Monroe Barns.—Services: 11 A.M.; Wednesday, 8 P.M.—Church Edifice, 6th and Spruce Sts.
Reading Room in Times Building.

LEEDS, ENGLAND.—First Church of Christ, Scientist.—First Reader, John W. Doorly.—Services: 11 A.M., 6.30 P.M.; Sunday School, 11 A.M.; Wednesday, 7.30 P.M.—Cavendish Rooms, Cavendish Road.
Reading Room, open daily, except Sat., 3 to 6 P.M., Wed., 3 to 7.30 P.M.; same address.

LE MARS, IA.—First Church of Christ, Scientist.—First Reader, Mrs. Lillian M. Smith.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—Columbia Hall.
Reading Room open from 3 to 5 P.M. Wednesday. 612 Eagle Street.

LEWISTON, IDAHO.—First Church of Christ, Scientist. — First Reader, Mrs. Elda M. Twight.—Services: 11 A.M.; Wed., 8 P.M.—At Church, corner 7th Avenue and 9th Street.
Reading Room, New Idaho Trust Building.

LEXINGTON, KY.—First Church of Christ, Scientist.—First Reader, Miss May E. Millikan.—Services: 11 A.M.; Wednesday, 7.30 P.M.—137 Market Street.
Reading Room open 10 A.M. to 4 P.M.; same address.

LEXINGTON, MO.—First Church of Christ, Scientist.—First Reader, Miss Charlotte Morath.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Taubman Building.
Reading Room, same address.

LIMA, O.—First Church of Christ, Scientist.—First Reader, Mrs. Mattie A. Meek.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Christian Science Hall, Masonic Temple.
Reading Room open from 2 to 5 P.M. week days; same address. Take elevator.

LINCOLN, KAN.—First Church of Christ, Scientist.—First Reader, Mrs. Julia L. Day.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Marshall Block.
Reading Room, same address.

LINCOLN, NEB.—First Church of Christ, Scientist.—First Reader, George S. Barnes.—Services: 11 A.M.; Wednesday, 8 P.M.—Church Edifice, corner 12th and L Streets.
Reading Room, 208 The Funke Building.

LITTLE ROCK, ARK. — First Church of Christ, Scientist.—First Reader, Mrs. Hattie P. Reaves.—Services: 11 A.M.; Wed., 8 P.M.—Hollenberg Hall, corner 7th and Main Sts.
Reading Room, same address.

LITTLE ROCK, ARK. — Second Church of Christ, Scientist.—First Reader, Mrs. Leslie H. Peay. — Services: 11 A.M., 7.30 P.M.; Wednesday, 8 P.M.—Masonic Temple.
Reading Room, same address.

LIVERMORE FALLS, ME.—First Church of Christ, Scientist.—First Reader, Mrs. Anna D. Gilbert.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—O. F. Block.
Reading Room, same address.

LIVERPOOL, ENGLAND. — First Church of Christ, Scientist.—First Reader, Lieut. Col. George Hobart. — Services: 11 A.M., 6.30 P.M.; Wed., 7.30 P.M.—27 Leece Street.
Reading Room, Monday, Tuesday, Thursday, and Friday, 11 A.M. to 5 P.M.; Wednesday, 11 A.M. to 7 P.M.; same address.

LOCKPORT, N. Y.—Second Church of Christ, Scientist.—First Reader, A. Ford Michael.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Christian Science Chapel, 36 East Avenue.
Reading Room in Chapel; open daily.

LODI, CAL.—First Church of Christ, Scientist.—First Reader, Arthur Elwood Percival.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Corner Elm Street and Lee Avenue.
Reading Room, same address.

LOGANSPORT, IND.—First Church of Christ, Scientist.—First Reader, Harry G. Tucker.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 7.30 P.M. — Christian Science Chapel, North and Ninth Streets.
Reading Room open daily; Stettiner Building, Broadway, 2d floor.

LONDON, ENGLAND.—First Church of Christ, Scientist. — First Reader, William Albert Boswell.—Services: 11.30 A.M. and 7 P.M.; Wednesday, 8 P.M.—Sloane Terrace, S. W.
Reading Room, same address; 10 A.M. to 9.30 P.M. Telephone, 6893 Gerrard; telegram, Scienslale, London.

LONDON, ENGLAND. — Second Church of Christ, Scientist.—First Reader, Lawrence Beesley.—Services: 11.30 A.M. and 7 P.M.; Wednesday, 8 P.M.—Aeolian Hall, 135-137 New Bond Street, W.
Reading Room, 14 Hanover Sq. (entrance in Harewood Place), near Oxford Circus Tube Station. Open every week day, 10 A.M. to 5.30 P.M.; Saturday, 10 A.M. to 1 P.M.

LONDON, ENGLAND. — Third Church of Christ, Scientist.—First Reader, Mrs. Katherine White.—Services: 11.30 A.M. and 7 P.M.; Wednesday, 8 P.M.—Portman Rooms, Baker Street, West. Telephone, 3204 Mayfair. Telegram, Scientol, London.
Reading Room open daily from 11 A.M. to 9.30 P.M. 39 Baker Street, West.

MARSHALL, MICH.—First Church of Christ, Scientist.—First Reader, Albert H. Whitaker. —Services: 10.45 A.M.; Wednesday, 7.30 P.M.—Church Building, 109 Mansion Street. Reading Room, same address.

MARSHALL, TEX.—First Church of Christ, Scientist.—First Reader, Mrs. Sallie Starr McGee.—Services: 11 A.M.; Sunday School, 10 A.M.; Wed., 7.30 P.M.—Church Bldg., N. W. corner Houston Ave. and La Fayette St. Reading Room open daily, except Sunday, 2 to 4 P.M.; same address.

MARSHALLTOWN, IA.—First Church of Christ, Scientist.—First Reader, Mrs. Louise B. Simon.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—Church Bldg., Main and 5th Sts. Reading Room, 31 West Main Street.

MARYSVILLE, KAN.—First Church of Christ, Scientist.—First Reader, Mrs. Lillie D. Burkitt.—Services: 11 A.M.; Wednesday, 8 P.M. Reading Room in White Building.

MARYVILLE, MO.—First Church of Christ, Scientist.—First Reader, Ralph W. Eversole. —Services: 11 A.M.; Wednesday, 7.30 P.M. —Maryville Conservatory of Music. Reading Room, Michau Building.

MASON CITY, IA.—First Church of Christ, Scientist.—First Reader, James E. E. Markley.—Services: 11 A.M.; Wednesday, 7.30 P.M.—119 West 8th Street. Reading Room, same address.

MASSILLON, O.—First Church of Christ, Scientist.—First Reader, Mrs. Ann Delia Pease. —Services: 10.30 A.M.; Sunday School, 9.30 A.M.; Wed., 7.30 P.M.—Cor. Main & East Sts. Reading Room, same address.

McALESTER, OKLA.—First Church of Christ, Scientist.—First Reader, Fred Lipscomb. —Services: 11 A.M.; Wednesday, 8 P.M.—221 East Choctaw Avenue, up-stairs. Reading Room open daily, except Sunday, from 9.30 A.M. to 5 P.M.

McGREGOR, IA.—First Church of Christ, Scientist.—First Reader, August Kranert.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Barron Block. Reading Room, Wed., 2 to 5 P.M.; same pl.

McKENZIE, TENN.—First Church of Christ, Scientist.—First Reader, Mrs. Ida Pierce Moore.—Services: 10.45 A.M.; Wed., 7.30 P.M. Reading Room open Thursday, 2 to 4 P.M.

McPHERSON, KAN.—First Church of Christ, Scientist.—First Reader, Miss Ada M. Caudle.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Corner Elm and Elizabeth Streets. Reading Room, 3 to 5 P.M., Wednesday; same address.

MEADVILLE, PA.—First Church of Christ, Scientist.—First Reader, Mrs. Caroline A. Brookhouser.—Services: 11 A.M.; Sunday School, 12 M.; Wed., 8 P.M.—361 Sherman St. Reading Room, open daily, except Sunday, 2 to 4 P.M.; same address.

MECHANICSBURG, O.—First Church of Christ, Scientist.—First Reader, Mrs. Jennie Hunt.—Services: 10.30 A.M.; Wed., 7.30 P.M. Reading Room open Wednesday afternoon.

MELBOURNE, VICTORIA, AUSTRALIA.—First Church of Christ, Scientist.—First Reader, Herbert Southern.—Services: 11 A.M. and 7.15 P.M.; Sunday School, 11 A.M.; Wed., 8 P.M.—The Athenaeum, Collins St. Reading Room, Royal Bank Chambers.

MEMPHIS, TENN.—First Church of Christ, Scientist.—First Reader, John M. Dean.—Services: 11 A.M. and 8 P.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Church Edifice, Dunlap Street and Monroe Avenue. (Opposite Forrest Park.) Reading Room open daily, except Sunday, from 9.30 A.M. to 4.30 P.M. 42-44 Southern Express Building, N. Court Avenue.

MERIDEN, CONN.—First Church of Christ, Scientist.—First Reader, Mrs. Melissa H. Barber.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Room 8, Wilcox Block, Colony Street. Reading Room open daily, 3 to 5 P.M.

MERIDIAN, MISS.—First Church of Christ, Scientist.—First Reader, Mrs. Florence May Stratton.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—First floor Suttle Building. Reading Room open daily, except Sunday, 3 to 5 P.M.; same address.

MERRILL, ORE.—First Church of Christ, Scientist.—First Reader, Thomas Malcom Durham.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Church Edifice. Reading Room, 2 to 4 P.M.; same address.

MEXICO, MO.—First Church of Christ, Scientist.—First Reader, Mrs. Ella I. Morey.—Services: 10.45 A.M.; Wednesday, 8 P.M.—113A W. Monroe Street. Reading Room, same address.

MEXICO (City of), MEXICO.—First Church of Christ, Scientist.—First Reader, Archibald Lawrence Van Antwerp.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Cinco de Mayo 6. Reading Room, week days; same address.

MICHIGAN CITY, IND.—First Church of Christ, Scientist.—First Reader, Mrs. Belva Cross Gotto.—Services: 11 A.M.; Wednesday, 7.45 P.M.—113½ West 5th Street. Reading Room open Monday, Wednesday, and Friday from 3 to 5 P.M.; same address.

MILFORD, N. H.—First Church of Christ, Scientist.—First Reader, Mrs. Amanda J. Beach.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Christian Science Chapel, South St. Reading Room open Wednesday and Friday, 3 to 5 P.M.; same address.

MILFORD, UTAH.—First Church of Christ, Scientist.—First Reader, M. Catherine Smithson.—Services: 11 A.M.; Wed., 8 P.M.; Sunday School, 10 A.M.—C. S. Reading Room. Reading Room open daily, 2 to 5 P.M.

MILWAUKEE, WIS.—First Church of Christ, Scientist.—First Reader, Francis G. Underwood.—Services: 10.30 A.M.; Sunday School, 9.15 A.M., at Pabst Theatre; Wednesday, 8 P.M. at Plymouth Church, corner Oneida and Van Buren Streets. Reading Room open daily from 10 A.M. to 5 P.M. 413-416 Wells Building, corner Wisconsin and Milwaukee Streets.

MILWAUKEE, WIS.—Second Church of Christ, Scientist.—First Reader, Mrs. Mary B. Morgan.—Services: 10.45 A.M.; Wednesday, 8 P.M.—470 Farwell Avenue. Reading Room, same address.

MINNEAPOLIS, MINN.—First Church of Christ, Scientist.—First Reader, George Lawther.—Services: 10.45 A.M., 8 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—15th Street, near Portland Avenue. Reading Room, 736 Andrus Building.

MINNEAPOLIS, MINN.—Second Church of Christ, Scientist.—First Reader, Henry Deutsch.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Church Edifice, corner Second Avenue, South and Eleventh Streets. Reading Room, Church Edifice, entrance on Eleventh Street; 10 A.M. to 5 P.M.

NAPA, CAL.—First Church of Christ, Scientist.—First Reader, Mrs. Mary A. McDougall.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Church Edifice, Franklin and Polk Streets. Reading Room, same address.

NASHUA, N. H.—First Church of Christ, Scientist.—First Reader, Mrs. Janet C. Rice.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Whiting Building. Reading Room open daily, same address.

NASHVILLE, TENN.—First Church of Christ, Scientist.—First Reader, Henry M. Mason.—Services: 11 A.M.; Wednesday, 7.45 P.M.—185 8th Avenue, North. Reading Room, daily, except Sun.; same pl.

NEBRASKA CITY, NEB.—First Church of Christ, Scientist.—First Reader, Mrs. Jennie D. Hohaus. — Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Congregational Church, North 10th Street. Reading Room, 2 to 4 P.M. Wed. and Sat.

NEEDHAM, MASS.—First Church of Christ, Scientist.—First Reader, Henry A. T. Dow.—Services: 10.45 A.M.; Sunday School, 12 M.; Wed., 7.45 P.M.—Christian Science Hall. Reading Room open daily, except Sunday, from 3 to 5 P.M. and Sat. evenings, 7 to 9.

NELIGH, NEB.—First Church of Christ, Scientist.—First Reader, Mrs. Effa May Lawson.—Services: 11 A.M.; Wednesday, 8 P.M. Reading Room, Tues. & Sat., 2 to 5 P.M.

NEODESHA, KAN.—First Church of Christ, Scientist. — First Reader, Mrs. Esther E. Lemon.—Services: 11 A.M.; Wednesday, 8 P.M.—Hubbell Building, 22 N. 4th Street. Reading Room, 2 to 5 P.M.; same address.

NEW ALBANY, IND.—First Church of Christ, Scientist. — First Reader, Mrs. Amelia S. Korfhage.—Services: 11 A.M.; Wed., 8 P.M.—Church Edifice, Main and Bank Streets. Reading Room open 2 to 4 P.M.

NEWARK, N. J.—First Church of Christ, Scientist.—First Reader, Frederic W. Le Porin.—Services: 11 A.M., 8 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Church Edifice, Hill Street, near Broad Street. Reading Room open daily, except Sunday, 10 A.M. to 5 P.M.; 7 to 9 P.M.; same address.

NEWARK, O.—First Church of Christ, Scientist.—First Reader, Miss Sarah Acenia Price.—Services: 10.30 A.M.; Sunday School, 9.30 A.M.; Wednesday, 7.30 P.M.—Memorial Hall. Reading Room open daily, except Sunday, 2 to 4.30 P.M.

NEW BEDFORD, MASS. — First Church of Christ, Scientist.—First Reader, Mrs. Fannie C. Lowell.—Services: 10.45 A.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M.—Vesta Hall, 16 N. 6th Street. Reading Room open daily, except Sunday, 2 to 5 P.M. Cushing Bldg., 36 Pleasant St.

NEW BERN, N. C.—First Church of Christ, Scientist.—First Reader, Mrs. Amy Everette King.—Services: 10.30 A.M. and 7.30 P.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—Church Edifice, Middle Street. Reading Room open from 10.30 A.M. to 5 P.M.; same address.

NEW BRITAIN, CONN. — First Church of Christ, Scientist.—First Reader, Joseph G. Mann.—Services: 10.45 A.M. and 7 P.M.; Wednesday, 8 P.M.—Chapel, West Main St. Reading Room, 2 to 5 P.M.

NEWBURGH, N. Y.—First Church of Christ, Scientist.—First Reader, Louis J. Du Bois.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—76 Broadway. Reading Room, 2 to 5 P.M.; same address.

NEWBURYPORT, MASS. — First Church of Christ, Scientist.—First Reader, George C. Morrill. — Services: 10.30 A.M.; Sunday School, 11.30 A.M.; Wednesday, 7.30 P.M.—Chase and Lunt Block, Pleasant Street. Reading Room, same address.

NEW HAVEN, CONN.—First Church of Christ, Scientist.—First Reader, Frank J. Linsley.—Services: 10.30 A.M. and 7.30 P.M.; Wednesday, 8 P.M.—Republican Hall, corner Crown and Temple Streets; entrance on Temple Street. Reading Room open daily, except Sunday, 10 A.M. to 5 P.M.; Wednesday, 10 A.M. to 7.30 P.M.; Tuesday and Saturday evenings, 7.30 to 9. 601 Malley Bldg., 902 Chapel St.

NEW HAVEN, CONN. — Second Church of Christ, Scientist.—First Reader, Miss Ella M. Belden.—Services: 10.30 A.M. and 7.30 P.M.; Sunday School, 11.45 A.M.; Wednesday, 8 P.M.—Warner Hall, 1044 Chapel St. Reading Room open daily, except Sunday, 11 A.M. to 5 P.M.; same address.

NEW LONDON, CONN. — First Church of Christ, Scientist.—First Reader, Miss Clara Hamilton.—Services: 10.45 A.M. and 7.45 P.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Corner Granite and Hempstead Sts. Reading Room open daily, except Sundays, from 11 A.M. to 4 P.M.; also Thursday evening, 7.30 to 9; same address.

NEWMAN, ILL.—First Church of Christ, Scientist.—First Reader, Mrs. Kate Goldman.—Services: 11 A.M. and 7.30 P.M.; Wednesday, 7.30 P.M.—Christian Science Hall. Reading Room open Wed., 2 to 5 P.M.

NEW ORLEANS, LA.—First Church of Christ, Scientist.—First Reader, Miss Helen G. McConnell.—Services: 11 A.M.; Wednesday, 8 P.M.—Church Edifice, corner Coliseum and Melpomene Streets. Reading Room, 506 Perrin Building, 305 Baronne Street.

NEWPORT, R. I.—First Church of Christ, Scientist.—First Reader, Mrs. Anna Eggert.—Services: 10.45 A.M.; Wednesday, 8 P.M.—18 Bellevue Avenue. Reading Room open daily, 2 to 4.30 P.M.; same address.

NEW ROCHELLE, N. Y.—First Church of Christ, Scientist.—First Reader, Carl Barkhausen.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—19 Locust Ave. Reading Room, daily, except Sunday, 10 A.M. to 12 M., 2 to 4 P.M.; same address.

NEW YORK, N. Y.—First Church of Christ, Scientist.—First Reader, Virgil O. Strickler.—Services: 11 A.M. and 8 P.M.; Sunday School, 12.30 P.M.; Wednesday, 8 P.M.—96th Street and Central Park, West. Reading Room in Church Edifice; open daily, except Sundays, 10 A.M. to 5 P.M.; also Tues. and Fri. evenings, 7.30 to 9.45.

NEW YORK, N. Y.—Second Church of Christ, Scientist.—First Reader, William W. Porter.—Services: 11 A.M. and 8 P.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Church Edifice, Central Park, W., at 68th St. Christian Science Reading Rooms, 23 West 23d Street and 123 West 125th Street; open daily, except Sunday, from 9 A.M. to 5 P.M. 125th Street Reading Room also open evenings from 8 to 10.

NEW YORK, N. Y.—Third Church of Christ, Scientist.—First Reader, J. Allen Barris.—Services: 11 A.M. and 8 P.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Church Edifice, 125th Street, near Madison Avenue. Christian Science Reading Rooms, 23 West 23d Street and 123 West 125th Street; open daily, except Sunday, from 9 A.M. to 5 P.M. 125th Street Reading Room also open evenings from 8 to 10.

OSHKOSH, WIS. — First Church of Christ, Scientist.—First Reader, Miss Mary I. Willett.—Services: 10.30 A.M.; Wednesday, 7.45 P.M.—The Century on High Street.
Reading Room, 5 Webster Block.

OSKALOOSA, IA.—First Church of Christ, Scientist.—First Reader, Amos P. Spencer.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Over 218-220 High Avenue, East.
Reading Room open Wednesday and Saturday from 3 to 5 P.M.; same address.

OSWEGO, N. Y.—First Church of Christ, Scientist. — First Reader, Mrs. Elizabeth M. Phelps.— Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—172 West Second Street.
Reading Room open daily, except Sunday, 3 to 5 P.M.; same address.

OTTAWA, ILL.—First Church of Christ, Scientist.—First Reader, Mrs. Clara E. Selberling.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Church Edifice, Lafayette St., next to Reddick Library.
Reading Room open Tuesdays, Thursdays, and Saturdays from 2.30 to 5 P.M.

OTTAWA, ONT. — First Church of Christ, Scientist.—First Reader, Evelyn Y. Steele.—Services: 11 A.M. and 7 P.M.; Wednesday, 8 P.M.—251 Metcalfe Street.
Reading Room, same address; open daily, except Sunday.

OTTUMWA, IA.—First Church of Christ, Scientist.—First Reader, Mrs. Mary McCrary.—Services: 11 A.M.; Sunday School, 10.15 A.M.; Wednesday, 8 P.M.—Church Edifice, 4th and Market Streets.
Reading Room open daily, except Sunday, 2 to 4 P.M.; same address.

OWOSSO, MICH.—First Church of Christ, Scientist.—First Reader, Miss M. Ethelyn Gilson.—Services: 10.15 A.M.; Wed., 7.15 P.M.
Reading Room open daily, except Sunday, from 2 to 4 P.M. Over 107 North Ball St.

OXFORD, MICH. — First Church of Christ, Scientist.—First Reader, Mrs. Emma A. Rixford.—Services: 11 A.M.; Wed., 7.45 P.M.
Reading Room, Washington Avenue.

PACIFIC GROVE, CAL. — First Church of Christ, Scientist.—First Reader, Miss Lois M. Estabrook.—Services: 11 A.M.; S. S., 10 A.M.; Wed., 8 P.M.—167 Fountain Ave.
Reading Room, 2 to 4 P.M., except Sunday.

PAINESVILLE, O.—First Church of Christ, Scientist.—First Reader, Mrs. Alfa Hatch.—Services:10.30 A.M.; Wed., 7.30 P.M.—Church.
Reading Room, 311 Main Street.

PALM BEACH (WEST), FLA.—First Church of Christ, Scientist.—First Reader, Mrs. Rosa Lewis Everett.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M.—Masonic Temple, west of Bank.
Reading Room, same address; open daily.

PALO ALTO, CAL.—First Church of Christ, Scientist. — First Reader, Mrs. Emma C. Bentley.—Services: 11 A.M.; Wednesday, 8 P.M.—Church Edifice, 501 Waverly Street.
Reading Room, 1.30 to 4.30 P.M. and 7.30 to 9 P.M.; same address.

PANA, ILL.—First Church of Christ, Scientist. —First Reader, Mrs. Ellen A. Marsh.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Glassgow Block.
Reading Room, 1 to 4 P.M., Wed., and Sat.

PARIS, FRANCE.—First Church of Christ, Scientist. — First Reader, Mrs. Maude O. Clark.—Services: 11 A.M.; Wednesday, 8 P.M.—Washington Palace, 14 rue Magellan, Champs Elysees.
Reading Room open daily, 2 to 5 P.M. 194 Rue de Rivoli.

PARIS, TEX.—First Church of Christ, Scientist. — First Reader, Mrs. Elizabeth B. Weaver.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Hall, corner Kaufman and S. 20th Streets.
Reading Room, 2.30 to 4.30 P.M.; same address.

PARKERSBURG, W. VA.—First Church of Christ, Scientist. — First Reader, Chester D. Kraft.—Services: 11 A.M. and 8 P.M.; Wednesday, 8 P.M.—208 Union Trust Bldg.
Reading Room, open daily; same address.

PARK RIDGE AND EDISON PARK, ILL.—First Church of Christ, Scientist.—First Reader, Miss May Emily Pope.—Services: 11.30 A.M.; Sunday School, 10.30 A.M.; Wed., 8 P.M.—Church Edifice, Edison Park.
Reading Room, 2 to 4 P.M. Wed., Thurs., and Sat. Hotel Building, Edison Park.

PARSONS, KAN.—First Church of Christ, Scientist.—First Reader, William H. Medaris.—Services: 11 A.M.; Wednesday, 8 P.M.—Church Edifice, 1519 Broadway Avenue.
Reading Room open daily, except Sunday, 2 to 5 P.M. Suite 321, White Bldg., Main St.

PASADENA, CAL.—First Church of Christ, Scientist.—First Reader, Mrs. Elizabeth M. Macneil.—Services: 11 A.M. and 7.45 P.M.; Sunday School, 9.30 A.M.; Wednesday, 7.45 P.M.—Chapel, corner Oakland Avenue and East Colorado Street.
Reading Rooms open 9 A.M. to 5 P.M.; also Tuesday and Friday evenings from 7 to 9. Chamber of Commerce Building.

PASSAIC, N. J.—First Church of Christ, Scientist.—First Reader, H. Coulson Fairchild.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Room 32, People's Bank Building, 185 Main Avenue.
Reading Room, same address.

PATERSON, N. J.—First Church of Christ, Scientist. — First Reader, Miss Daisy S. Modeman. — Services: 11 A.M., 8 P.M.; Wednesday, 8 P.M.—Orpheus Hall, Broadway and Carroll Streets.
Reading Room, 2 to 4 P.M.; same address.

PENSACOLA, FLA.—First Church of Christ, Scientist.—First Reader, Miss Zaidee Douglas Adams.—Services: 11 A.M.; Wednesday, 8 P.M.—Masonic Temple.
Reading Room, same address.

PEORIA, ILL.—First Church of Christ, Scientist.—First Reader, Edward H. Clarke.—Services: 10.45 A.M. and 7.45 P.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Church Edifice, 1001 Hamilton Boulevard.
Reading Room open 10 A.M. to 5 P.M., except Sunday. 213 S. Jefferson Avenue.

PETERBOROUGH, ONT.—First Church of Christ, Scientist.—First Reader, Robert John Todd.—Services: 11 A.M., 7 P.M.; Sunday School, 12 M.; Wed., 8 P.M.—378 Aylmer St.
Reading Room open 2 to 5 P.M., Monday, Wednesday, and Saturday; same address.

PETOSKEY, MICH.—First Church of Christ, Scientist.—First Reader, Mrs. Vada H. Dillon.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—413 Howard Street.
Reading Room, same address.

PHILADELPHIA, PA. — First Church of Christ, Scientist.—First Reader, Ellis Walker Moore.—Services: 11 A.M., 8 P.M.; Sunday School, 11 A.M.; Wed., 8 P.M.—Church Edifice, N. W. corner Broad and Spruce Sts.
Reading Room open daily, 10 A.M. to 5 P.M., except Sunday; also 7 to 9 P.M., except Wednesday. Perry Building, southeast corner 16th and Chestnut Streets.

PHOENIX, ARIZ.—First Church of Christ, Scientist. — First Reader, Mrs. Anna C. Garesche.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Post Office Building, Monroe St.
Reading Roo, same address.

PUEBLO, COL.—First Church of Christ, Scientist.—First Reader, Ezra W. Palmer.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Unity Church Building, corner 9th and Court Streets.
Reading Room open daily, except Sunday. 404-406 Central Block.

PUNXSUTAWNEY, PA.—First Church of Christ, Scientist.—First Reader, Lex N. Mitchell.—Services: 10.45 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Christian Science Hall, Fackiner Building, 107 South Findley Street.
Reading Room open daily, except Sunday, 3 to 5 P.M.; same address.

PUYALLUP, WASH.—First Church of Christ, Scientist.—First Reader, Alva B. Ammerman.—Services: 11 A.M.; Wednesday, 8 P.M.—In Church Edifice.
Reading Room, 2 to 4 P.M., except Sunday. Room 3, Rising Block.

QUINCY, ILL.—First Church of Christ, Scientist.—First Reader, Miss Emilie Worden.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Jewish Temple, 9th Street, near Spring.
Reading Room open daily, except Sunday, from 2 to 5 P.M. Fourth floor, Stearns Building, N. W. corner 5th and Hampshire Sts.

RACINE, WIS.—First Church of Christ, Scientist.—First Reader, Byron S. Hatherell.—Services: 10.45 A.M.; Sunday School, 12 M.; Wed., 8 P.M.—S. W. cor. Main and 7th Sts.
Reading Room, same address; 2d floor; open daily, except Sundays, from 2 to 4 P.M.

RANDOLPH, VT.—First Church of Christ, Scientist.—First Reader, Primus P. Lamson.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Christian Science Chapel, Randolph Ave.
Reading Room, 3 to 5 P.M. Wed. and Fri.

RAPID CITY, S. DAK.—First Church of Christ, Scientist.—First Reader, Mark Ehle, Jr.—Services: 11 A.M.; Wednesday, 8 P.M.—Church Edifice, 6th Street.
Reading Room open Saturday from 1.30 to 5 P.M.; same address.

READING, MASS.—First Church of Christ, Scientist.—First Reader, Ernest W. Reynolds.—Services: 11 A.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Odd Fellows Hall, Woburn Street.
Reading Room, 185 Main Street; open daily, except Sunday, 2.30 to 4.30 P.M., also every week day evening, except Wed., from 7 to 9.

READING, PA.—First Church of Christ, Scientist.—First Reader, Dr. Frederick Willson.—Services: 11 A.M. and 7.30 P.M.; Sunday School, 10 A.M.; Wed., 8 P.M.—32 N. 6th St.
Reading Room open daily, 10 A.M. to 5 P.M. and 8 to 9 P.M.; same address.

REDFIELD, S. DAK.—First Church of Christ, Scientist.—First Reader, Mrs. Mildred Friedman.—Services: 11 A.M.; Wednesday, 7.45 P.M.—Damuth Building.
Reading Room open Wednesday and Saturday, from 2 to 4 P.M.; same address.

REDLANDS, CAL.—First Church of Christ, Scientist.—First Reader, Mrs. Ada M. Lee.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 7.30 P.M.—Christian Science Hall, 14 West Citrus Avenue.
Reading Room, same address.

RENO, NEV.—First Church of Christ, Scientist.—First Reader, Mrs. Mary E. Turley.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—I. O. O. F. Hall, Fourth floor.
Reading Room, same address.

RICH HILL, MO.—First Church of Christ, Scientist.—First Reader, Howard M. Ball.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Church Edifice.
Reading Room, same address.

RICHMOND, IND.—First Church of Christ, Scientist.—First Reader, Miss Anna C. Evans.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Masonic Temple.
Reading Room, 10 No. Tenth Street.

RICHMOND, SURREY, ENGLAND.—First Church of Christ, Scientist.—First Reader, Mrs. Mary Elizabeth Anthony.—Services: 11.30 A.M. and 7 P.M.; Sunday School, 11.30 A.M.; Wednesday, 8 P.M.—Masonic Hall.
Reading Room open daily, 2 to 4 P.M., also Tues. and Fri. evenings, 7.30 to 9.30.

RICHMOND, VA.—First Church of Christ, Scientist.—First Reader, Mrs. Alice M. Barnard.—Services: 11 A.M.; Wednesday, 8.30 P.M.—Church Edifice, corner Park Avenue and Meadow Street.
Reading Room open daily, except Sunday, from 10 A.M. to 2 P.M. Room 23, Chamber of Commerce.

RIDGEWOOD, N. J.—First Church of Christ, Scientist.—First Reader, Mrs. Agnes H. Griffin.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—First National Bank Building.
Reading Room, same address; open daily, except Sunday, 3 to 5 P.M.

RILEY, KAN.—First Church of Christ, Scientist.—First Reader, Mrs. Emma Sumners.—Services: 11 A.M.; Wednesday, 2 P.M.—Christian Science Chapel.
Reading Room open Wednesday and Saturday, 2 to 5 P.M.; same address.

RIVERSIDE, CAL.—First Church of Christ, Scientist.—First Reader, Miss Mildred Averill.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Corner 6th and Lemon Streets.
Reading Room open daily from 2 to 4 P.M. In Church Edifice.

RIVERSIDE, CAL.—Second Church of Christ, Scientist.—First Reader, Miss Edna M. Filkins.—Services: 10.45 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Chapel, corner 11th and Lemon Streets.
Reading Room open daily, except Sunday, 10 A.M. to 4 P.M. The New Glenwood, corner Orange and 6th Streets.

ROCHDALE, ENGLAND.—First Church of Christ, Scientist.—First Reader, Mrs. Kate Ashworth.—Services: 11 A.M., 6.30 P.M.; Sunday School, 2.30 P.M.; Wednesday, 8 P.M.—Lecture Room, Public Hall.
Reading Room open daily, except Wednesday and Sunday, from 3 to 9 P.M.; Wednesday to 7.30 P.M. 122 Drake Street.

ROCHESTER, N. Y.—First Church of Christ, Scientist.—First Reader, Elmer J. Smith.—Services: 10.45 A.M. and 7.30 P.M.; Sunday School, 10.45 A.M.; Wednesday, 8 P.M.—In Church Edifice, Alexander and Cobb Streets.
Reading Room, daily, except Sunday and Wednesday, 10 A.M. to 9.30 P.M.; also Wednesday, 10 A.M. to 7 P.M. 734-736 Granite Building, corner Main and St. Paul Sts.

ROCKFORD, ILL.—First Church of Christ, Scientist.—First Reader, George E. Willis.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Mendelssohn Hall, 513 West State Street.
Reading Room, open daily, except Sunday, 12 M. to 5 P.M.; also Saturday, until 9 P.M. 414 Rockford Trust Building.

SALEM, MASS.—First Church of Christ, Scientist.—First Reader, George Peck Bonney.—Services 10:30 A.M. Wednesday, 7:30 P.M.—Church Edifice, Cedar Street.
Reading Room open daily except Sunday, from 1 to 5 P.M., same address.

SALEM, ORE.—First Church of Christ, Scientist.—First Reader, George V. Johnson.—Services 10:30 A.M. and 7:30 P.M. Wed., 7:30 P.M.—Church in Fleming City Hall.
Reading Room in Church.

SALINE, MICH.—First Church of Christ, Scientist.—First Reader, Mrs. Eva A. Fitzgerald.—Services 10 A.M. Wed., 7:30 P.M.—Visitors Big.
Reading Room, 2 to 4 P.M.

SALT LAKE CITY, UTAH.—First Church of Christ, Scientist.—First Reader, Warren A. [illegible] Services 11 A.M. and 8 P.M. Sunday School, 9:45 A.M. Wednesday, 8 P.M.—Church Edifice, 200 East Third South st.
Reading Room, 305, 306, 307, and 308 Deseret Building, 38 Main street.

SALT LAKE CITY, UTAH.—Second Church of Christ, Scientist.—First Reader, Mrs. Clara E. Stevens.—Services 11 A.M. Sunday School, 12:15 P.M. Wednesday, 8 P.M.—Ladies Literary Club Bldg., 20 So. 1st East st.
Reading Room, 422 Deseret Bldg., Main st.

SAN ANTONIO, TEX.—First Church of Christ, Scientist.—First Reader, Albert Poston.—Services 11 A.M. Wednesday, 8 P.M.—301 Avenue E.
Reading Room, same address.

SAN BERNARDINO, CAL.—First Church of Christ, Scientist.—First Reader, Mrs. Anna [illegible] Services 11 A.M. Wednesday, 8 P.M. Sunday School, 10 A.M.
Reading Room, 10 A.M. to 4 P.M. 447 D st.

SAN [illegible], CAL.—First Church of Christ, Scientist.—First Reader, [illegible] Services 11 A.M. Wednesday, 8 P.M. Sunday School, 10 A.M.
Reading Room, [illegible] same address.

SAN [illegible]—First Church of Christ, Scientist.—First Reader, [illegible] Services 11 A.M. Wednesday, 8 P.M. Sunday School, 10 A.M.
Reading Room, [illegible] same address.

SAN [illegible]—First Church of Christ, Scientist.—First Reader, [illegible] Services 11 A.M. Wednesday, 8 P.M. Sunday School, 10 A.M.
Reading Room, [illegible] same address.

SAN [illegible]—First Church of Christ, Scientist.—First Reader, [illegible] Services 11 A.M. Wednesday, 8 P.M. Sunday School, 10 A.M.
Reading Room, [illegible] same address.

SAN [illegible]—First Church of Christ, Scientist.—First Reader, [illegible] Services 11 A.M. Wednesday, 8 P.M. Sunday School, 10 A.M.
Reading Room, [illegible] same address.

SAN [illegible]—First Church of Christ, Scientist.—First Reader, [illegible] Services 11 A.M. Wednesday, 8 P.M. Sunday School, 10 A.M.
Reading Room, [illegible] same address.

SAN MATEO, CAL.—First Church of Christ, Scientist.—First Reader, Lemuel Bradfield.—Services 11 A.M. Sunday School, 2 P.M. Wednesday, 8 P.M.—Corner Ellsworth Avenue.
Reading Room, 1 to 4 P.M. daily, except Wednesday and Sunday. Room 7, Post Office Building.

SAN RAFAEL, CAL.—First Church of Christ, Scientist.—First Reader, Lemuel F. Hastell.—Services 11 A.M. Wednesday, 8 P.M.—Red Men's Hall, 902 Fourth Street.
Reading Room, 1 to 4:30 P.M. except Sunday and Wednesday, same address.

SANTA ANA, CAL.—First Church of Christ, Scientist.—First Reader, William M. Gregg.—Services 11 A.M. Wednesday, 7:45 P.M.—Church Edifice, 4th and Spurgeon Streets.
Reading Room, 1 to 5 P.M. same address.

SANTA BARBARA, CAL.—First Church of Christ, Scientist.—First Reader, Edward W. Tucker.—Services 11 A.M. Wednesday, 7:45 P.M.—[illegible] State Street.
Reading Room, 1 to 4:30 P.M. same address.

SANTA CRUZ, CAL.—First Church of Christ, Scientist.—First Reader, Mrs. Laura J. Robinson.—Services 11 A.M. Wednesday, 8 P.M.—Vue—Bldg. 111 Pacific Avenue.
Reading Room, 1 to 4 P.M. O. F. Bldg.

SANTA MONICA, CAL.—First Church of Christ, Scientist.—First Reader, Mrs. Dora L. Gibson.—Services 11 A.M.; Sunday School, 9:45 A.M. Wednesday, 7:45 P.M.—Church, corner Oregon Ave. and 7th St.
Reading Room, same address, 2 to 4:30 P.M.

SAVANNAH, GA.—First Church of Christ, Scientist.—First Reader, Miss Elizabeth Dwyer Johnson.—Services 11 A.M.; Sunday School, 10 A.M. Wednesday, 8 P.M.—Christian Science Hall, Bull and York Sts.
Reading Room, 11 A.M. to 1 P.M., and 3:30 to 5 P.M. also Monday and Thursday evenings, 7 to 9, same address.

SCHENECTADY, N. Y.—First Church of Christ, Scientist.—First Reader, George F. [illegible] 10:45 A.M. Public Library, [illegible] Wednesday, 8 P.M.
Reading Room, 345 State Street, Room 20.

SCRANTON, PA.—First Church of Christ, Scientist.—First Reader, Mrs. Effie J. Watres.—Services 10:30 A.M. and 7:30 P.M.; Sunday School, 11:45 A.M.; Wednesday, 8 P.M.—[illegible] Street.
Reading Room open daily from 9 A.M. to [illegible] and 7:30 to 9 P.M.; same address.

SEATTLE, WASH.—First Church of Christ, Scientist.—First Reader, William K. Shelton.—Services 11 A.M., 7:30 P.M.; Sunday School, [illegible] P.M. Wednesday, 8 P.M.—Corner [illegible] Broadway and Madison.
Reading Room, 923 and 924 Alaska Bldg.

SEATTLE, WASH.—Second Church of Christ, Scientist.—First Reader, Charles J. Yoder.—Services 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—2011 W. 56th St., Ballard.
Reading Room, same address.

SEATTLE, WASH.—Third Church of Christ, Scientist.—First Reader, Miss Louisa C. [illegible] Services 11 A.M. Sunday School, 12 M. Wednesday, 8 P.M.—Recital Hall, corner [illegible] and University Street.
Reading Room, Alaska Johnston Bldg.

SEDALIA, MO.—First Church of Christ, Scientist.—First Reader, Miss Jessie A. [illegible] Services 11 A.M.; Wednesday, 8 P.M.—[illegible] East 3rd Street.
Reading Room, open daily, except Sunday, [illegible] P.M. 212 Hoffman Building.

SEDALIA, MO.—First Church of Christ, Scientist.—First Reader, David R. Thompson.—Services 11 A.M., 8 P.M.; Wed., 8 P.M.
Reading Room over Citizens' State Bank.

SYRACUSE, N. Y.—First Church of Christ, Scientist.—First Reader, Edward S. Gaylord. —Services: 10.45 A.M., 7.30 P.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M.—Church Edifice, 704 East Fayette Street.
Reading Room open 10 A.M. to 5 P.M.; same address.

TACOMA, WASH. — First Church of Christ, Scientist. — First Reader, Mrs. Mary P. Crocker.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Church Edifice, corner Division and South I Street.
Reading Room open daily, except Sunday, 9.30 A.M. to 4.30 P.M. Rooms 305-306 Fidelity Building, corner 11th and C Streets.

TALLAHASSEE, FLA. — First Church of Christ, Scientist.—First Reader, Mrs. Mary E. Lewis.—Services: 11 A.M.; Wednesday, 8 P.M.—252 East Park Avenue.
Reading Room, 10 A.M. to 12 M.; same pl.

TAMPA, FLA.—First Church of Christ, Scientist.—First Reader, Mrs. Marian Clarke Dolive.—Services: 11 A.M.; Sunday School, 10 A.M.; Wed., 7.45 P.M.—1103½ Franklin St.
Reading Room open 3 to 5 P.M. Monday, Thursday, Friday, and Saturday.

TAUNTON, MASS.—First Church of Christ, Scientist.—First Reader, Mrs. Alice L. Putnam.—Services: 11 A.M.; Wednesday, 7.45 P.M.—38 Winthrop Street.
Reading Room at 38 Winthrop Street.

TERRE HAUTE, IND. — First Church of Christ, Scientist.—First Reader, James Benedict Huntington.—Services: 11 A.M.; Wednesday, 8 P.M.—Odd Fellows Temple.
Reading Room, 2 to 5 P.M. 303-304 Terre Haute Trust Building.

TEXARKANA, TEX.—First Church of Christ, Scientist. — First Reader, Mrs. Mattie Wheeler.—Services: 11 A.M.; Wednesday, 7.30 P.M.—7th Street and State line.
Reading Room open daily, except Sunday, 2 to 5 P.M.; same address.

TIFFIN, O.—First Church of Christ, Scientist. —First Reader, Mrs. Margaret Shelly Frick.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.
Reading Room open Tuesday and Friday, 1.30 to 4 P.M. Church Hall, 31½ Court St.

TOLEDO, O.—First Church of Christ, Scientist.—First Reader, Clarence B. Hadden.—Services: 10.45 A.M. and 7.45 P.M.; Sunday School, 11.45 A.M.; Wednesday, 7.45 P.M.—At Church Edifice, corner Monroe Street and Lawrence Avenue.
Reading Room, 625-6 The Ohio Building.

TOLEDO, O.—Second Church of Christ, Scientist. First Reader, Arthur A. Hall.—Services: 10.45 A.M. and 7.45 P.M.; Sunday School, 11.45 A.M.; Wednesday, 7.45 P.M.—Corner Fulton and Prescott Streets.
Reading Room open daily, except Sunday, also Saturday evening. 103 Nicholas Building.

TOPEKA, KAN.—First Church of Christ, Scientist.—First Reader, F. Darwin Luther.—Services: 11 A.M.; Sunday School, 9 A.M.; Wednesday, 8 P.M.—Church Edifice, Huntoon and Polk Streets.
Reading Room open daily, 2 to 5 P.M., except Sunday; same address.

TOPEKA, KAN.—Second Church of Christ, Scientist.—First Reader, Miss Mercy P. Anderson.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Church Edifice, 600 Harrison Street.
Reading Room open daily, 1.30 to 5 P.M. 108 West 9th Street.

TORONTO, ONT.—First Church of Christ, Scientist.—First Reader, Gavin W. Allan.—Services: 10.30 A.M. and 7 P.M.; Wednesday, 8 P.M.—Corner Queen's Avenue and Caer-Howell Street.
Reading Room open 10 A.M. to 4.30 P.M., except Sunday. Rooms 114 and 115 Manning Chambers, 70 Queen Street.

TOWANDA, PA.—First Church of Christ, Scientist.—First Reader, Mrs. Mary E. Sutton.—Services: 11 A.M.; Sunday School, 11.45 A.M.; Wed., 7.30 P.M.—Ontario Bldg.
Reading Room, same address.

TRENTON, N. J.—First Church of Christ, Scientist.—First Reader, Miss Saidee Vere Milne.—Services: 11 A.M.; Wednesday, 8 P.M.—578-580 E. State Street.
Reading Room open daily from 2 to 5 P.M.; same address.

TROY, N. Y.—First Church of Christ, Scientist.—First Reader, Mrs. Marie H. Crockett. —Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Junction River Street, Second Avenue, and First Street, North.
Reading Room, 10 A.M. to 5 P.M. 15 Second Street.

TUCSON, ARIZ.—First Church of Christ, Scientist.—First Reader, Mrs. Alice A. Hoffmann.—Services: 11 A.M.; Wednesday, 7.45 P.M.—Hotel Hall, 33 West Broadway Street.
Reading Room, same address.

TULSA, OKLA.—First Church of Christ, Scientist.—First Reader, George A. Quackenbush.—Services: 11 A.M.; Wednesday, 8 P.M.—Boswell Building, 123 So. Main St.
Reading Room open daily, except Sunday, 9 A.M. to 5 P.M.

UTICA, N. Y.—First Church of Christ, Scientist.—First Reader, Mrs. Fanny E. Roberts. —Services: 10.45 A.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M.—New Century Auditorium, Hopper Street.
Reading Room open from 9 A.M. to 5 P.M.

VALPARAISO, IND.—First Church of Christ, Scientist.—First Reader, Mrs. Marian E. Bartholomew.—Services: 10.45 A.M.; Wed., 8 P.M.—Post Office Building.
Reading Room, 12 M. to 5 P.M.; same address.

VANCOUVER, B. C.—First Church of Christ, Scientist.—First Reader, Charles A. Varey.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Christian Science Hall, 1166 Georgia Street.
Reading Room, same address.

VANCOUVER, B. C. — Second Church of Christ, Scientist.—First Reader, Mrs. Margaret G. H. Fleishman.—Services: 11 A.M., 7.30 P.M.; Wednesday, 8 P.M.—Hall, 641 Granville Street.
Reading Room, 10 A.M. to 5 P.M.; same address.

VICTOR, COL.—First Church of Christ, Scientist.—First Reader, Charles Walden.—Services: 11 A.M. and 7.45 P.M.; Sunday School, 10 A.M.; Wednesday, 7.45 P.M.—Fox Building, 4th and Portland.
Reading Room, same address.

VINALHAVEN, ME.—First Church of Christ, Scientist.—First Reader, Benjamin L. Lane. —Services: 11.30 A.M.; Wednesday, 7.30 P.M.—Christian Science Hall, Main Street.
Reading Room, same address.

VIRDEN, MAN.—First Church of Christ, Scientist.—First Reader, Mrs. Agness Sprague. —Services: 11 A.M. and 7 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Fire Hall.
Reading Room over Post Office.

WHITE PLAINS, N. Y.—First Church of Christ, Scientist.—First Reader, Wesley T. Selleck.—Services: 11 A.M.; Wednesday, 8 P.M.—Realty Building, Railroad Avenue, opposite Court House.
Reading Room open daily, 2 until 4 P.M.

WHITTIER, CAL.—First Church of Christ, Scientist.—First Reader, Mrs. Mary Graves Osmun.—Services: 11 A.M.; Wed., 7.30 P.M. —Chapel, Bailly Street and Newlin Avenue.
Reading Room, Thurs., 2 to 4 P.M.; same pl.

WICHITA, KAN.—First Church of Christ, Scientist.—First Reader, Mrs. Madeleine Taylor Jocelyn.—Services: 11 A.M.; Wednesday, 8 P.M.—Corner Lawrence and 2d Streets.
Reading Room open daily, except Sunday, 10 A.M. to 5 P.M. Barnes Bldg., Room 500.

WILLIAMSPORT, PA. — First Church of Christ, Scientist.—First Reader, Miss Alice B. Hodges.—Services: 11 A.M.; Wed., 8 P.M.
Reading Room open daily, 244 W. 4th St.

WILLMAR, MINN.—First Church of Christ, Scientist.—First Reader, Charles W. Odell.—Services: 10.45 A.M.—Odd Fellows Building; Wednesday, 8 P.M., at Reading Room.
Reading Room, Rabley Block.

WILMETTE, ILL.—First Church of Christ, Scientist.—First Reader, Thomas Bruce Ledward.—Services: 10.45 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Church Edifice, corner Central Avenue and 10th Street.
Reading Room, same address.

WILMINGTON, DEL.- First Church of Christ, Scientist.—First Reader, Mrs. Margaret H. Kent.—Services: 11 A.M., 8 P.M.; Sunday School, 9.45 A.M.; Wed., 8 P.M.—Church Edifice, corner Park Pl. and Van Buren St.
Reading Room, same address; 9 A.M. to 1 P.M. and 3 to 5 P.M. daily.

WILMINGTON, N. C. —First Church of Christ, Scientist. —First Reader, Edward C. Lewis. —Services: 11 A.M. and 8 P.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M.—Church Edifice, corner 17th and Market Sts.
Reading Room open daily, 11 A.M. to 1 P.M., also 3 to 5 P.M.; same address.

WINCHESTER, KY. First Church of Christ, Scientist. First Reader, Miss Edith Fox.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7 P.M. I. O. O. F. Building.
Reading Room, open daily; same address.

WINCHESTER, MASS. — First Church of Christ, Scientist. First Reader, William E. Guilford. Services: 10.30 A.M.; Sunday School after service; Wednesday, 7.45 P.M. In Church Building, opposite Town Hall.
Reading Room open daily, except Sunday, 3 to 5 P.M.; same address.

WINFIELD, KAN. First Church of Christ, Scientist. First Reader, Mrs. Henrietta J. Powell. Services 11 A.M.; Wednesday, 7.45 P.M. Hudson Building, 110½ E. 9th Avenue.
Reading Room, same address.

WINLOCK, WASH.—First Church of Christ, Scientist.—First Reader, Mrs. Martha Leonard.—Services: 11 A.M.; Sunday School, 10.15 A.M.; Wednesday, 7.30 P.M.—Church Edifice.
Reading Room open daily, except Sat. and Sun., from 2 to 5 P.M.; same address.

WINNIPEG, MAN.—First Church of Christ, Scientist.—First Reader, Lewis Henry Jordan.—Services: 11 A.M. and 7 P.M.; Wednesday, 8 P.M.—310 Notre Dame Avenue.
Reading Room, 11 A.M. to 5 P.M. 445-7 Somerset Block, 294 Portage Avenue.

WINONA, MINN.—First Church of Christ, Scientist.—First Reader, Percy M. Dobbs.—Services: 11 A.M.; Wednesday, 8 P.M.—Christian Science Hall, 213 Johnson Street.
Reading Room, same address.

WOBURN, MASS.—First Church of Christ, Scientist.—First Reader, Miss Alice F. Reed. —Services: 10.45 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.45 P.M.—Savings Bank Building.
Reading Room open from 2.30 to 4.30 P.M., except Sunday and holidays.

WOODSTOCK, ONT.—First Church of Christ, Scientist.—First Reader, William Melville Shoebotham.—Services: 11 A.M.; Wed., 8 P.M.
Reading Room, 3 to 5 P.M., Grafton Bldg.

WORCESTER, MASS.—First Church of Christ, Scientist.—First Reader, Rev. William G. Schoppe.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Worcester Woman's Club House, Salisbury Street.
Reading Room open daily, 2 to 5 and 7 to 9 P.M., except Sunday, Wednesday, and holidays; Wednesday, 2 to 5 P.M. Room 8, Walker Building, 405 Main Street.

YANKTON, S. DAK.—First Church of Christ, Scientist.—First Reader, Mrs. Mary E. Sargent.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Sixth and Douglas Avenue.
Reading Room, same address.

YATES CENTER, KAN. — First Church of Christ, Scientist.—First Reader, Mrs. Hattie Holcomb.—Services: 11 A.M.; Wed., 8 P.M.
Reading Room, Thursdays, 2 to 5 P.M.

YONKERS, N. Y. — First Church of Christ, Scientist. — First Reader, Mrs. Louise Y. Whitney.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Greenvale Avenue, near Palisade.
Reading Room, daily, 10 A.M. to 5 P.M. 12 North Broadway.

YOUNGSTOWN, O.—First Church of Christ, Scientist. — First Reader, Mrs. Mabel A. Warner. — Services: 10.30 A.M.; Sunday School, 9.15 A.M.; Wednesday, 7.30 P.M.—Gibson Hall, corner East Federal and Champion Streets, entrance on Champion Street.
Reading Room, daily, 2.30 to 4.30 P.M.; same address.

LIST OF CHRISTIAN SCIENCE SOCIETIES
WITH NOTICE OF REGULAR SERVICES

Applicants for cards should read carefully the Instructions to Advertisers before sending for blanks.

ABILENE, KAN. First Reader, Mrs. Emma B. Westcott. Services 11 A.M.; Wed., 8 P.M.
Reading Room, corner 3d and Cedar Sts.

AKRON, IA. First Reader, Miss Emily Way. Services 11 A.M.; Wednesday, 7.30 P.M.
Christian Science Chapel.

ALBIA, IA.—First Reader, Albert Oswald.—Services: 11 A.M.; Wednesday, 8 P.M.—Yeoman Hall, East side of Square.

ALBUQUERQUE, N. M.—First Reader, Mrs. Cora M. Morrison. — Services: 11 A.M.; Wednesday, 7.30 P.M.—Public Library Building, Central Avenue.

CALDWELL, IDAHO.—First Reader, Mrs. Daisy F. Vinson. — Services: 11 A.M.; Wednesday, 8 P.M.—Church Edifice.
Reading Room, same address.

CALDWELL, KAN.—First Reader, Mrs. Rosa F. Shelley.—Service: 11 A.M.—Over Tel. office.

CALGARY, ALBERTA, CANADA. — First Reader, Mrs. Elizabeth J. Tuckey.—Services: 11 A.M., 7.30 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—117A Eighth Ave., W.
Reading Room, same address.

CAMBRIDGE, ENG.—First Reader, Mrs. Annie Charles Smith.—Services: 11.30 A.M. and 6.30 P.M.; Wednesday, 6.30 P.M.—Southgate Lodge, Emmanuel Street.
Reading Room open Wednesday, 3 to 4 P.M.; same address.

CAMBRIDGE, IDAHO.—First Reader, Mrs. Grace Jewell Eckles.—Service: 11 A.M.—Christian Science Hall.

CANAJOHARIE, N. Y.—First Reader, Miss Helena Lenora Shaper.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Church Street.

CANTON, ILL. — First Reader, Howard B. Heald.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Church Edifice, corner East Chestnut Street and Third Avenue.

CANYON CITY, TEX.—First Reader, Mrs. Edna Henson.—Services: 11 A.M., 8 P.M.; Wednesday, 8 P.M.

CARBONDALE, ILL.—First Reader, John J. Hesler.—Service: 3 P.M.—I. O. O. F. Hall.

CARTERVILLE, ILL. — First Reader, Oscar Peyton.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—K. of P. Hall.

CENTERVILLE, IA.—First Reader, Miss Ida M. Sandahl.—Services: 11 A.M.; Wed., 8 P.M. —Up-stairs, Lammars Bldg., West Side Sq.

CENTERVILLE, S. DAK.—First Reader, Mrs. Effie L. Luther.—Service: 11 A.M.—Noble Building.

CENTRAL CITY, NEB.—First Reader, Mrs. Jennie Williamson. — Services: 11 A.M.; Wednesday, 7.45 P.M.—Upstairs, Cuddington Block.
Reading Room, 2 to 5 P.M.; same address.

CENTRALIA, WASH.—First Reader, Robert Charles Hamilton.—Service: 11 A.M.—Andrews Hall, 106 South Tower Avenue.

CHAMA, N. MEX.—First Reader, Mrs. Julia B. Johnson.—Services: 11 A.M. and 8 P.M.; Sunday School, 10 A.M.—School House.

CHAMPAIGN, ILL.—First Reader, Mrs. Florence M. Ferguson.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—Illinois Hall.

CHANUTE, KAN.—First Reader, Miss Bertha Barker.—Services: 11 A.M.; Wednesday, 8 P.M.—14 South Lincoln Avenue.
Reading Room, 2 to 5 P.M.; same address.

CHARLESTON, ILL. — First Reader, Mrs. Emma Scott.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—Library.
Reading Rooms, Odd Fellows Block.

CHARLOTTE, N. C.—First Reader, Mrs. Mary Agatha Short.—Services: 11 A.M. and 8 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—22½ W. 5th Street.
Reading Room, 3 to 5 P.M.; same address.

CHELSEA, MICH.—First Reader, Mrs. Laura B. Warner.—Service: 10.30 A.M.—G.A.R. Hall.

CHESTER, N. H.—First Reader, Mrs. Abbie L. West.—Service: 11 A.M.—Town Hall.

CHICKASHA, OKLA.—First Reader, Fayette Copeland.—Services: 11 A.M.; Wednesday, 8.15 P.M.—619 Iowa Avenue.

CHILLICOTHE, O. — First Reader, Jacob Brehmer.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—59-60 Foulke Block.
Reading Room open daily, except Sunday, 2 to 5 P.M. 35 Foulke Block.

CHINO (San Bernardino Co.), CAL.—First Reader.—Milton S. Brown. — Service: 11 A.M.—Church Edifice.

CHRISTIANIA, NORWAY. — First Reader, Miss Kristine Knudsen.—Services: 12 M.; Wednesday, 7.30 P.M.—Frogner School.
Reading Room, Torvgaden 1 V.

CINCINNATI, O.—First Reader, Winfield W. Thiesing.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Assembly Hall, fourth floor, Mercantile Library Building.

CLAREMONT, N. H.—First Reader, Mrs. Etta A. Clark.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Union Block.

CLARKSBURG, W. VA.—First Reader, Mrs. Mary Edith Rarick.—Services: 8 P.M.; Wed., 8 P.M.—Room 651, Empire Building.

CLEAR LAKE, IA.—First Reader, Percy Horton Jones.—Services: 11 A.M.; Wednesday, 7.30 P.M.

CLEBURNE, TEXAS. — First Reader, Mrs. Lulu N. West.—Services: 11 A.M.; Wednesday, 8 P.M.—812 No. Main Street.
Reading Room open daily, same address.

CLINTON, MASS.—First Reader, Mrs. Hattie M. Field.—Service: 10.45 A.M.—G.A.R. Hall.

COCOANUT GROVE, FLA. — First Reader, Mrs. Jessie S. Moore.—Services: 3 P.M.; Sunday School, 2.30 P.M.—Congregational Church.

COEUR d'ALENE, IDAHO. — First Reader, Mrs. Emma C. Fletcher.—Services: 11 A.M.; Wednesday, 8 P.M.—Room 10, Wiggett Blk.

COLUMBUS, GA.—First Reader, Mrs. Mary Alice Brigham.—Services: 11 A.M.; Wednesday, 8 P.M.—Garrard Building.

COLUMBUS, O.—First Reader, Horace E. Walter.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—The Parsons, 140 Parsons Avenue.

COLVILLE, WASH.—First Reader, Mrs. Henrietta L. Savage.—Services: 11 A.M.; Wed., 8 P.M.—Christian Science Chapel.

CONNERSVILLE, IND.—First Reader, Miss Jennie M. Whiteford.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—820 Northeastern Av.

CORONADO, S. CAL.—First Reader, Mrs. Jessie H. Roberts.—Services: 11 A.M.; Wed., 7.30 P.M.—Christian Science Hall, Park Pl.
Reading Room open from 9 A.M. to 6 P.M.; same address.

COSHOCTON, O.—First Reader, Sam E. Vail. —Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Gray Building.

COTTAGE GROVE, ORE.—First Reader, Mrs. Rachel Pearce.—Service: 11 A.M.—C. S. Hall.

COUNCIL GROVE, KAN.—First Reader, Mrs. Mary W. Broderson.—Services: 11 A.M.; Wed., 8 P.M.—Over Leader Dry Goods Store.

CRAWFORD, NEB.—First Reader, Lewis N. Freeman.—Services: 11 A.M.; Wednesday, 8 P.M.—4 Adams Block.
Reading Room, same address.

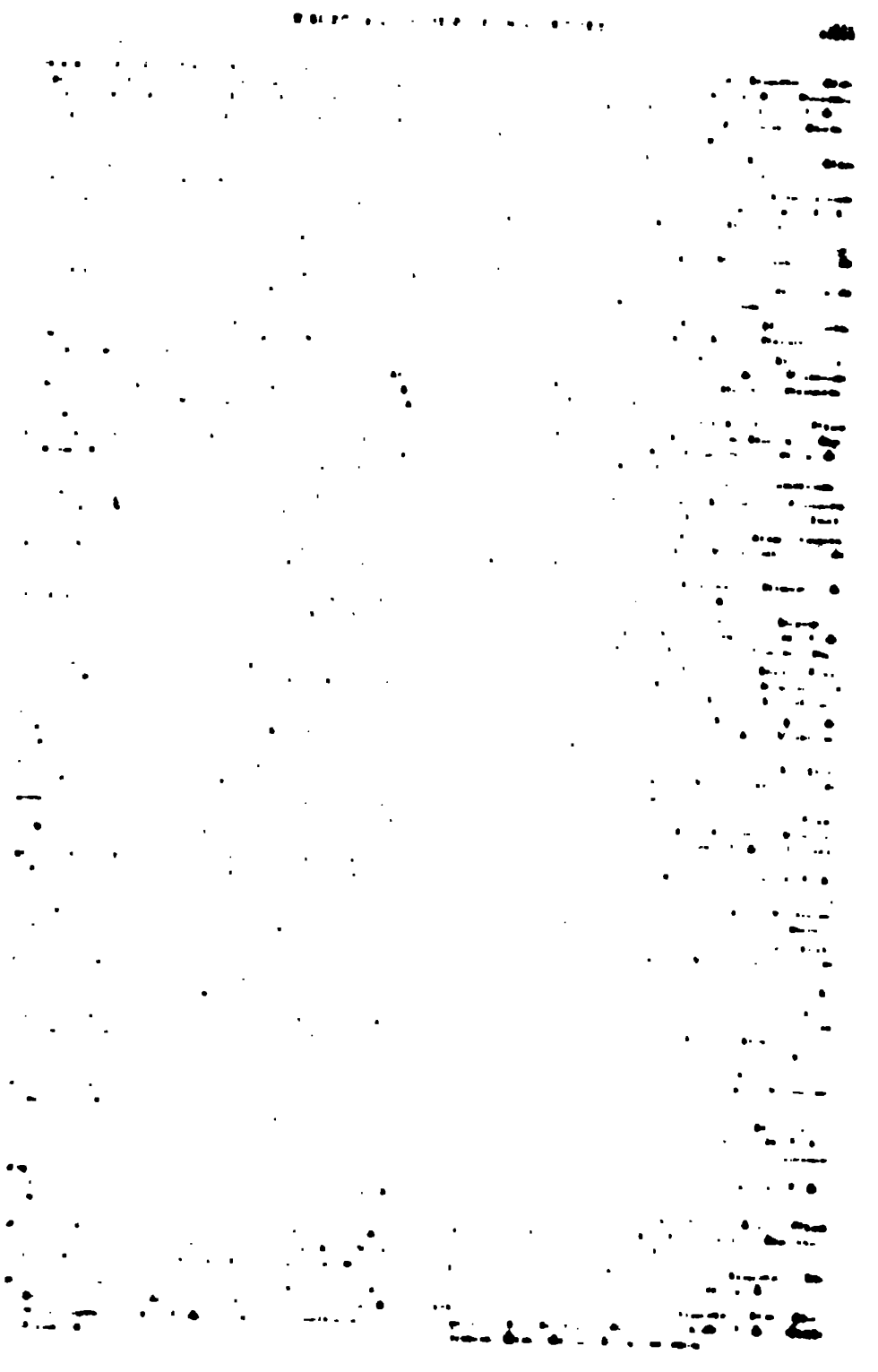
CRAWFORDSVILLE, IND. — First Reader, Mrs. Laura E. Hughes.—Services: 11 A.M.; Wednesday, 7.45 P.M.—123½ So. Green St.

CUSHING, OKLA.—First Reader, Mrs. Ellen E. J. Bell.—Service: 10.30 A.M.—Masonic Bld.

DANIELSON, CONN.—First Reader, Arthur A. Dean.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Residence Mr. Dean.

DAYTONA, FLA.—First Reader, Mrs. Eva Weeks Munroe.—Services: 11 A.M.; Wednesday, 7.30 P.M.—40 Beach Street.

DECATUR, MICH.—First Reader, Mrs. Mabelle B. Jones.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Odd Fellows Hall.



GRANGEVILLE, IDA.—First Reader, Mrs. Louise Smith Glanville.—Services: 11 A.M.; Wednesday, 8 P.M. — Lewis Commercial School Building.

GRANTON, WIS.—First Reader, Mrs. Clara Zwick. — Service: 11 A.M. — At the Union Church.

GRANTS PASS, ORE. — First Reader, Mrs. Cecelia J. Gamble.—Services: 11 A.M., W. O. W. Hall; Wed., 7.30 P.M. at Reading Room. Reading Room, Room 5, Opera House Blk.

GREELEY, COL.—First Reader, Miss Carrie F. Lyman. — Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—800 9th St.

GREENFIELD, MASS. — First Reader, Mrs. Julia E. Cornell. — Services: 11 A.M.; Wednesday, 7.30 P.M.—Elm House Building. Reading Room, 3 to 5 P.M.; same address.

GREENVILLE, MISS. — First Reader, Mrs. Helen C. Jones.—Services: 11 A.M.; Wednesday, 8 P.M.—Wilczinski Building.

GUELPH, ONT.—First Reader, Mrs. Mary Bishop.—Services: 11 A.M.; Wed., 8 P.M.—Over Metropolitan Bank, at 89 Quebec St.

HAILEY, IDAHO.—First Reader, Mrs. Bertha Herrick Black.—Services: 11 A.M.; Wednesday, 8 P.M.—Baugh Block.

HALE, ALTRINCHAM, CHESHIRE, ENG.—First Reader, Mrs. Marian Fimister.—Services: 6.30 P.M.; first Tuesday in each month, 8 P.M.—St. Baldred's Hall, Hale.

HAMILTON, MONT.—First Reader, Mrs. Augusta E. Thompson.—Service: 11 A.M.

HAMMOND, IND.—First Reader, Miss Sarah Helen Pickens.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—212 Hammond Building.
Reading Room, 10 A.M. to 5 P.M. and 7.30 to 9 P.M.; same address.

HAMPTON, IA.—First Reader, Mrs. Etta L. Cummings.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—Schlesinger Building.

HAMPTON, VA.—First Reader, Marvin E. Wornham.—Services: 11 A.M.; Wednesday, 8 P.M.—43 Hope Street.

HARROGATE, ENG. — First Reader, Mrs. Caroline Bertha Getty.—Services: 11.30 A.M., 6.30 P.M.; Sunday School, 10.45 A.M.; Wed., 8 P.M.—Waverley Chambers.
Reading Room open Wed., 3 to 8 P.M., also Fri., 7 to 9 P.M.; same address.

HARTLEY, IA.—First Reader, Mrs. Esther T. Miller.—Service: 11 A.M.—Advent Church.

HASTINGS, MICH.—First Reader, Mrs. Effie P. Goodyear.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—110 Jefferson Street.
Reading Room, same address.

HAVANA, ILL.—First Reader, Miss Virginia E. Walsh.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Holzgrafe Building, Main Street.
Reading Room, Wed. and Sat., 3 to 5 P.M.

HERINGTON, KAN.—First Reader, Mrs. Mary French.—Services: 11 A.M.; Wednesday, 7.30 P.M.—14 W. Walnut Street.
Reading Room, 2 to 4 P.M.; same address.

HERMOSA BEACH, CAL. — First Reader, Mrs. Etta Prince Williams.—Services: 11 A.M.; Sunday School, 10 A.M.; Wed., 8 P.M.

HIAWATHA, KAN. — First Reader, Mrs. Martha Rutan.—Services: 11 A.M.; Wednesday, 8 P.M.—Pottenger Hall.

HILLSDALE, MICH. — First Reader, Mrs. Belle Fairbank Wagner.—Service: 11 A.M.

HOBART, OKLA.—First Reader, Mrs. Ursula Eveline Haydon. — Services: 11 A.M.; Wednesday, 8 P.M.—101 N. Main Street.

HONG KONG, CHINA.—First Reader, Major Henry F. T. Fisher.—Services: 11.15 A.M.; Wednesday, 5.30 P.M.—Zetland Street, off Queen's Road Central.
Reading Room, 11 A.M. to 12 M. daily, also Monday 5.30 to 6.30 P.M.; same address.

HONOLULU, H. T.—First Reader, Mrs. Caroline Haskins Gurrey.—Services: 11 A.M.; Wednesday, 8 P.M.—164 Hotel Street, Rm. 1.
Reading Room, 11 A.M. to 12 M.; same Bld.

HOQUIAM, WASH.—First Reader, Mrs. Nettie R. Kellogg.—Service: 11 A.M.—A.O.U.W. Hall.

HOUGHTON, MICH.—First Reader, Arthur L. Carnahan.—Services: 10.45 A.M.; Wednesday, 8 P.M.—162 Shelden Street.

HUMBOLDT, IA.—First Reader, Mrs. Jane C. Utley.—Service: 11 A.M.—G. A. R. Hall.

HUNTINGTON, IND. — First Reader, Mrs. Ellen K. de Cew.—Services: 10.45 A.M.; Wednesday, 7.35 P.M. — Christian Science Hall, 55 North Jefferson Street.

HUNTINGTON BEACH, CAL.—First Reader, Mrs. Agnes Sophia Shorting.—Service: 11 A.M.

HURON, S. DAK.—First Reader, Mrs. Lelia L. Smith.—Service: 11 A.M.

IDA GROVE, IA.—First Reader, Mrs. Caroline O. Bradshaw.—Services: 10.45 A.M.; Wednesday, 4 P.M.—I. O. O. F. Hall.

IRONWOOD, MICH.—First Reader, Mrs. Jessie A. Hager.—Service: 11 A.M.—Finnish Temperance Hall, Aurora Street.

JACKSON, MISS.—First Reader, Cyrus Carleton Warren.—Service: 11 A.M.—108½ South State Street.
Reading Room open daily, 3.30 to 5.30 P.M.

JENNINGS, LA.—First Reader, Mrs. Ella D. Oaksmith.—Services: 11 A.M.; Wednesday, 8 P.M.—Blackshere Building.
Reading Room open 3 to 5 P.M.

JOHNSTOWN, N. Y. — First Reader, Mrs. Dorothy N. Camm.—Service: 10.45 A.M.—137 West Main Street.

KEENE, N. H.—First Reader, Rev. George Willis Solley.—Service: 3 P.M.—Wildey Hall.

KENNEBUNK, ME. — First Reader, Miss Florence Jane Ovens.—Services: 10.30 A.M.; Wednesday, 7.45 P.M.—Ross Block, Main St.
Reading Room, Saturday, 2.30 to 4.30 P.M.

KENTON, O.—First Reader, John Thomas.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Public Hall, northwest corner Public Sq.

KINGS NORTON, WORCS., ENG. — First Reader, Miss Rose Giddings.—Services: 11 A.M., 6.30 P.M.—"Rookery."
Reading Room, same address.

KLAMATH FALLS, ORE.—First Reader, Mrs. Etta E. Brock.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Klamath Conservatory of Music.

LA GRANDE, ORE.—First Reader, Mrs. Lydia A. Page.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Mahaffey Building.
Reading Room, same place.

LA JUNTA, COL.—First Reader, Mrs. Charlotte Cook.—Services: 11 A.M.; Wednesday, 7.30 P.M.—401 Colorado Avenue.

LAKE CHARLES, LA.—First Reader, Mrs. Mary E. Cheatham. — Services: 11 A.M.; Wednesday, 8 P.M.—325 Broad Street.
Reading Room open daily, 9 A.M. to 5 P.M.

LANCASTER, N. H. — First Reader, Mrs. Emma B. Streeter. — Services: 11 A.M.; Wednesday, 7.30 P.M.—Bank Block.
Reading Room, same address.

MINDEN, NEB.—First Reader, Mrs. Mary J. Canaday.—Service: 10.30 A.M.—One Block east of Postoffice.

MITCHELL, IA.—First Reader, Miss Nellie M. Gilbertsen.—Service: 11 A.M.—G. A. R. Hall.

MITCHELL, S. DAK.—First Reader, ——— ——— Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Christian Science Hall. Reading Room, 9 A.M. to 12 M.; 1.30 to 4.30 P.M. Western National Bank Building.

MOMENCE, ILL.—First Reader, Joseph W. Tower.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Christian Science Hall.

MONROE, MICH.—First Reader, Miss Katharine V. Ilgenfritz.—Services: 10.15 A.M.; Wed., 7.30 P.M.—Chamber of Commerce Blg.

MONROE, WIS.—First Reader, Miss Frances M. Staver.—Services: 10.45 A.M.; Wednesday, 7.30 P.M. Reading Room, White Block.

MONTICELLO, ARK. — First Reader, Mrs. Willie S. Duke.—Services: 11 A.M., 7.30 P.M.; Wednesday, 7.30 P.M.—Curry Hall. Reading Room, same address.

MONTPELIER, VT. — First Reader, Phil S. Smith.—Services: 10.30 A.M.; Wednesday, 7.15 P.M.—141 Main Street. Reading Room, 3 to 5 P.M. Tues. and Fri.

MOOSE JAW, SASK.—First Reader, Mrs. Amelia Kennedy.—Service: 11 A.M.—Hitchcock's Hall, Main and River Streets.

MORRIS, ILL.—First Reader, Mrs. Carrie Govich Johnson.—Services: 10.45 A.M.; Wed., 7.30 P.M.—Fraternity Hall, Washington St.

MORRISTOWN, N. J. — First Reader, Mrs. Clara Parsons.—Services: 11 A.M.; Wednesday, 8 P.M.—Rooms 12 and 13, Fanelley Blg. Reading Room, 2 to 5 P.M.; same address.

MT. GILEAD, O.—First Reader, Mrs. Carrie D. Powell.—Service: 10.30 A.M.

NAMPA, IDA.—First Reader, John A. Nixon. —Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Commercial Building. Reading Room, 2 to 4 P.M.; same address.

NAPERVILLE, ILL.—First Reader, Fred Elbert Mather.—Service: 10.45 A.M.—Second floor, 107 Washington Street.

NASSAU, BAHAMAS. — First Reader, Mrs. Franc Barkman Curry.—Services: 11 A.M.; Wednesday, 8 P.M.—Christian Science Hall, Bay Street, opposite Masonic Temple.

NEENAH, WIS.—First Reader, Miss Emilie C. Horn.—Services: 10.30 A.M.; Wednesday, 7.45 P.M.—115 West Wisconsin Avenue.

NEWARK, N. Y.—First Reader, Miss Clementine Helfer.—Service: 10.30 A.M.—Dubois Blk.

NEW BRAUNFELS, TEX.—First Reader, Mrs. Mattie Bird Cameron.—Services: 11 A.M.; Wednesday, 8 P.M.—Simon Building.

NEW CASTLE, IND. — First Reader, Mrs. Myrtle M. Pence. — Services: 10.45 A.M.; Wednesday, 7.30 P.M. — G. A. R. Room, Court House.

NEWCASTLE-ON-TYNE, ENGLAND. — First Reader, Miss Margaret M. Shaw.—Services: 10.45 A.M., 6.30 P.M.; First and Third Wednesday in each month, 8 P.M.—18 Eldon Square.

NEW CASTLE, PA.—First Reader, Leonard Perry, Jr.—Services: 11 A.M.; Wed., 8 P.M. —Pearson Building, Washington Street and Neshannock Avenue. Reading Room, 2 to 5 P.M.; same address.

NEW ORLEANS, LA. — First Reader, Mrs. Lulu Burdeau Espy.—Services: 10.45 A.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M.—920 Leontine Street. Reading Room, same address.

NEW ROCHELLE, N. Y.—First Reader, William C. Donle.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Corner Rose and Anderson Streets. Reading Room, same address.

NEWTON, IA.—First Reader, Edward D. Yount.—Service: 10.30 A.M.—Opposite I. O. O. F. Hall.

NEWTON, KAN.—First Reader, Mrs. Carrie P. Snyder.—Services: 11 A.M.; Wednesday, 8 P.M.—S. E. corner room, Masonic Bldg.

NEW YORK, N. Y.—First Reader, Mrs. Marie A. Roberts. — Services: 11 A.M.; Sunday School, 9.45 A.M.; first and third Wednesday each month, 8 P.M.—Masonic Temple, 1931 Washington Avenue, Bronx.

NILES, MICH. — First Reader, Mrs. Jessica Wickham Pierson.—Service: 10.45 A.M.— Auditorium, Carnegie Library.

NORTHVILLE, MICH.—First Reader, Mrs. Ida M. Perrin.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Ladies' Library Building.

NORTON, KAN.—First Reader, Mrs. Anna E. Snyder.—Service: 11 A.M.

NORWALK, CONN.—First Reader, Mrs. Elisabeth Morrison.—Services: 11 A.M.; Wednesday, 8 P.M.—57 Wall Street. Reading Room, same address.

NORWALK, O. — First Reader, Miss Vara Somers.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Corner W. Main and Church Sts. Reading Room, 2.30 to 4.30 P.M.; same pl.

NORWICH, CONN.—First Reader, William L. Swan.—Services: 10.30 A.M.; Wednesday, 7.45 P.M.—59 Broadway. Reading Room open daily, except Sunday, 3 to 5 and 7.30 to 9 P.M.; same address.

OBERLIN, O.—First Reader, Anson A. Dulmage.—Service: 10.30 A.M.—Squire Block.

OGDENSBURG, N. Y.—First Reader, Charles H. Kampf. — Services: 11 A.M., 8 P.M.; Wednesday, 8 P.M.—136 Ford Street. Reading Room open daily, 9 A.M. to 6 P.M.; Mon. and Sat. to 8 P.M.; same address.

OIL CITY, PA.—First Reader, Mrs. Henrietta L. Scott.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Lamberton Block, Sycamore Street. Reading Room open daily, 2.30 to 4.30 P.M., also Friday evening from 8 to 9.

OLYMPIA, WASH. — First Reader, Mrs. Martha E. Israel.—Services: 11 A.M.—Labor Temple; Wed., 7.30 P.M.—Recorder Bldg. Reading Room, Room 7, Recorder Bldg.

ONTARIO, CAL.—First Reader, Mrs. Julia R. Packard.—Service: 11 A.M.—I. O. O. F. Hall.

ORANGE, MASS.—First Reader, Mrs. Clara A. Davis.—Services: 11 A.M., K. of P. Hall; Wednesday, 8 P.M.—80 W. Main Street.

OSAGE, IA. — First Reader, Mrs. Mary A. Cutler.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Fraternity Hall, Main Street.

OSBORN, MO.—First Reader, Thomas O'Neill. —Services: 10.30 A.M.; Friday, 8 P.M.—Masonic Hall.

OSSINING, N. Y.—First Reader, Mrs. Alice Hapgood Kipp.—Services: 11 A.M.; Wednesday, 8 P.M.—G. A. R. Rooms, 168 Main St. Reading Room, 2 to 5 P.M., Monday, Wednesday, Friday; same address.

OTTAWA, KAN.—First Reader, Mrs. Aurelia E. Smith.—Services: 10.30 A.M.; Wed., 8 P.M. Reading Room, 2.30 to 4.30 P.M. 401 Main St.

OTTUMWA, IA.—First Reader, J. Frank Harman.—Services: 11 A.M.; Wednesday, 8 P.M. —214 Washington Street.

SABULA, IA.—First Reader, Mrs. Martha Day. —Services: 10.30 A.M.; Wednesday, 7.30 P.M. —Church Building, Bank and Water Streets.

ST. ANTHONY, IDA.—First Reader, George E. Miller.—Services: 11 A.M.; Wednesday, 8 P.M.—Baptist Church.
Reading Room, 2 to 4 P.M.; same address.

ST. PETERSBURG, FLA.—First Reader, Ed Martin Langdon.—Services: 10.30 A.M.; Sunday School, 9.30 A.M.; Wed., 7.30 P.M.—C. S. Hall, corner First St. and First Ave., So.

SALEM, O.—First Reader, Mrs. Ellen D. Mayerhofer.—Services: 11 A.M.; Wed., 7.45 P.M. Reading Room open Tues., Thurs., and Fri. from 3 to 5 P.M. 2 and 3 Pioneer Blk.

SALIDA, COL.—First Reader, Miss Ann Duncan.—Services: 11 A.M., 7.30 P.M.; Sunday School, 9.45 A.M.; Wed., 7.30 P.M.—133 E.2d St.
Reading Room, daily; same address.

SANDY SPRING, MD.—First Reader, Samuel S. Bond.—Service: 2.30 P.M.—Res. C.E.Bond.

SAN LUIS POTOSI, MEX. — First Reader, Mrs. Olivet Miller Montgomery.—Services: 10.30 A.M.; Wednesday, 8 P.M.—3A de la Calle Reforma No. 16.

SAN PEDRO, CAL.—First Reader, Mrs. Alice B. Ferl.—Services: 11 A.M.; Wednesday, 8 P.M.—Leland Hall, Palos Verdes Street, between 14th and 15th Streets.

SANTA ROSA, CAL.—First Reader, Mrs. Mary Maxwell Cummings. — Service: 11 A.M.—Trembley Hall.
Reading Room, 1 to 4 P.M. Carither Bldg.

SARATOGA SPRINGS, N. Y.—First Reader, Mrs. Katherine B. Bailey.—Services: 11 A.M.; Wed., 8 P.M.—Room 2, Citizens' Bank Bldg.
Reading Room, same address.

SARATOGA SPRINGS, N. Y.—First Reader, Mrs. Mary E. Spaulding Barker.—Service: 11 A.M.—480 Broadway.

SAULT STE. MARIE, MICH.—First Reader, Mrs. Bertha F. Webster.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Church, corner Division and Spruce Streets.

SEA CLIFF, L. I., N. Y.—First Reader, Charles Robert Jamerson.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wed., 8 P.M.—Gamp Blg.

SENECA FALLS, N. Y.—First Reader, Miss Emma J. Haney. — Services: 10.45 A.M.; Wednesday, 8 P.M.—69½ Falls Street.

SEWICKLEY, PA.—First Reader, Miss Julia Gibansky.—Services: 11 A.M.; Sunday School, 10 A.M.; Wed., 8 P.M.—Trust Company Building, Beaver Street and Blackburn Ave.
Reading Room open daily, except Sunday, 10 A.M. to 1 P.M.; same address.

SHARON, MASS.—First Reader, Charles M. Conant.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Lower Town Hall.

SHEFFIELD, YORKSHIRE, ENGLAND. — First Reader, William Walter Gunstone.—Services: 6.30 P.M.; Wednesday, 8 P.M.—57 Norfolk Street.

SHENANDOAH, IA. — First Reader, Mrs. Emily Oliver Andrews.—Service: 10.30 A.M. —Universalist Church.

SHERBURN, MINN.—First Reader, Mrs. Ann Maria Follett.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Getlers Hall.
Reading Room, same address.

SILVERTON, COL.—First Reader, Mrs. Elsina L. Hickey.—Services: 11 A.M.; Wednesday, 7.30 P.M.
Reading Room, 1244 Reese Street.

SKOWHEGAN, ME. — First Reader, Harry Porter Reynolds. — Services: 10.45 A.M.; Wednesday, 7.30 P.M.

SOUTHAMPTON, ENGLAND.—First Reader, Mrs. Lilian Doudney.—Services: 11.30 A.M. and 6.30 P.M.; Sunday School, 3 P.M.; Wed., 8 P.M.—24 East Park.
Reading Room open daily, 10 A.M. to 12 M.; also Friday, 7 to 9 P.M.; same address.

SOUTHAMPTON, L. I., N. Y.—First Reader, Mrs. Mary A. Howell.—Services: 10.30 A.M.; Wednesday, 8 P.M.—Agawam Hall.

SOUTHSEA, HANTS, ENGLAND. — First Reader, Oswy L. Parsons.—Services: 11.30 A.M., 6.30 P.M.; first Wednesday in each month, 8 P.M.—55 Palmerston Road.
Reading Room, 3 to 4.30 P.M.; same place.

SPENCER, IA.—First Reader, Mrs. Frances M. Gillespie. — Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Main St.
Reading Room, same address.

STANTON, NEB.—First Reader, Mrs. Sarah I. Enos.—Service: 10 A.M.

STEPHEN, MINN.—First Reader, Mrs. Carrie Mickelson Hagerty. — Services: 8 P.M.; Wednesday, 8 P.M.

STERLING, ILL.—First Reader, Walter N. Haskell.—Service: 10.45 A.M.—I.O.O.F. Hall.

STREATOR, ILL.—First Reader, Mrs. Mary E. W. MacNichols.—Services: 10.45 A.M.; Wed., 8 P.M.—Church of Good Will, Hickory St.

STROUD, OKLA.—First Reader, Mrs. Lulu B. Evans.—Service: 11 A.M.—Opera House.

STROUDSBURG, PA. — First Reader, Mrs. Belle Snover Weaver.—Service: 11 A.M.—Malta Temple, Main Street.
Reading Room, same address.

STUTTGART, GERMANY. — First Reader, Miss Camilla F. Hammond.—Services: German, 10 A.M.; English, 11 A.M.; Wednesday, 8 P.M.—Friedrichstrasse 9 II.

TAYLORVILLE, ILL. — First Reader, Miss Helena Boyd.—Services: 10.45 A.M.; S. S., 12 M.; Wed., 7.45 P.M.—Anderson Building.
Reading Room, same address; open Mon., Wed., and Sat., 2.30 to 5 P.M.

TELLURIDE, COL.—First Reader, Mrs. Letha L. Fitzgerald.—Services: 8 P.M.; Sunday School, 10.30 A.M.; Wednesday, 8 P.M.—Church Edifice.

TEMPLE, TEX.—First Reader, Sam David Stitt.—Service: 11 A.M.—Over Brady and Black's Hardware Store.

TOLEDO, IA. — First Reader, Mrs. Flora Wells Ross.—Services: 10 A.M.; Wednesday, 8 P.M.—Room 16, Stiger Building.

TOMAH, WIS.—First Reader, Mrs. Josephine Goodyear Rowlands.—Services: 11 A.M.; Wednesday, 8 P.M.—Warren Building, Superior Avenue.

TONAWANDA, N. Y.—First Reader, Mrs. Elizabeth Wundes.—Services: 10.30 A.M.; Sunday School, 11.45 A. M.—Litzenburg Block, South Niagara Street.

TOWN CREEK, ALA.—First Reader, David Housel.—Service: 10.30 A.M.—At base of Mountain Campground Spring.

TRAVERSE CITY, MICH.—First Reader, Mrs. Lizzie M. Campbell.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Masonic Block.

TRAVERSE CITY, MICH.—First Reader, Miss Kate H. Malone. — Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Assembly Room of City School of Music.
Reading Room open daily, except Sunday, 2 to 5 P.M.

TWEED, ONT.—First Reader, John Shaw.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Christian Science Hall.

TYLER (Smith Co.), TEX.—First Reader, Mrs. Lola Verner Reese. — Services: 11 A.M.; Wed., 4 P.M.—Gary Bldg., opp. Post Office.

ADDRESSES OF CHRISTIAN SCIENCE PRACTITIONERS.

Advertisers in these columns are members of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., and so are amenable to its discipline. They are Christian Scientists who have made declaration that they use as their only text-books the Bible, together with Science and Health and other works by Mary Baker Eddy (Church Manual, Article IV., Sect. 1); and that they are not engaged in any other profession or vocation than Christian Science healing (Article XXV., Sect. 9).

Cards may be removed by the Christian Science Board of Directors (Article XXV., Sect. 9), and the money due for the unexpired term will in such cases be refunded by The Christian Science Publishing Society.

It is expected that practitioners can be found at the addresses given in their cards. If an advertiser, because of removal, cannot be found at the address given, the name may be omitted until the proper address is forwarded.

When making application for a card, be careful to give name exactly as it appears on the records of The Mother Church.

Applicants for cards should read carefully the Instructions to Advertisers before sending for blanks.

Alabama.

BIRMINGHAM, ALA.
Foster, Mrs. Etter H., C.S.B. Teacher and Practitioner. 1115 South 17th Street.
Ledbetter, Mrs. Lula, C.S. 2517 7th Avenue, North. Both telephones, B 2505 and P 2068.
Nash, Mrs. Euphemia M., C.S. 2029 5th Av., N.
Smith, Mrs. Perle L., C.S. 2131 Avenue G. 'Phone, Bell 2878.
Thompson, Miss Mary Hulit, C.S. 1115 17th St., N.

MOBILE, ALA.
Hodnett, Miss Ida, C.S. 111, Masonic Temple. Residence, 208 St. Joseph Street. Tel. 1320.

MONTGOMERY, ALA.
Burson, Miss Greenie, C.S. 760 S. Perry St.
Johnstone, Mrs. Gertrude H., C.S.B. Cloverdale.
Joseph, Mrs. Hattie S., C.S.B. Normal Course Graduate. 320 Adams Avenue.
Sykes, Stephen J., C.S. 18½ S. Perry St.

Arkansas.

ARGENTA, ARK.
Farris, Mrs. Mary A., C.S. 1300 Arkansas Ave.

EUREKA SPRINGS, ARK.
Evans, Mrs. Laura E., C.S. 5 Washington Street.

FAYETTEVILLE, ARK.
Brown, Mrs. Alice M., C.S. 320 W. Mountain Street. Telephone, 114.

FORT SMITH, ARK.
Beck, Herbert M., C.S. 720 No. 5th Street. Telephone, Bell 242.
Humber, Miss Lita, C.S. 714 No. C Street.
Kaufman, Samuel, C.S. 702½ Garrison Ave.

LITTLE ROCK, ARK.
Dickson, Mrs. Theodora, C.S. 611 W. 2d St.
Peay, Mrs. Lessie H., C.S. 112 West 19th St.
Reaves, Mrs. Hattie P., C.S. 2 to 5 P.M. 309 Hollenberg Building, 7th and Main Streets. Residence, 2624 Gaines St. Old 'Phone, 343.
Robinson, Mrs. Anna, C.S.B. Normal Course Graduate. Res. 1014 W. 11th St. Old 'Phone, 1110. Office, Masonic Temple. 'Phone, 4118.
Stevens, Mrs. Ida A. R., C.S. Levy P. O.

PINE BLUFF, ARK.
McGanghy, Mrs. Neal, C.S. 702 West 3d Ave.

Arizona.

BISBEE, ARIZ.
Doherty, Mrs. Lovina, C.S. P. O. Box 1278.

GLOBE, ARIZ.
Sanborn, Mrs. Fannie E., C.S. Box 1123.

PHOENIX, ARIZ.
Roland, Mrs. Lillian S. Noonan, C.S. Yuma Road, R. F. D. 4. Telephone, Sub. 41.
Rumney, Mrs. Catherine, C.S. 29 N. 2d Avenue. Telephone, Main 332.

PRESCOTT, ARIZ.
Spaulding, Mrs. N. Jenette, C.S. 204 Gurley St.
Wells, Mrs. Rose G., C.S. 308 Cortes Street.

TUCSON, ARIZ.
Drachman, Mrs. Jennie, C.S. 9 A.M. to 12 M. 144 South Main Street. Tel. Main 2021.
Horstmann, Mrs. Edna, C.S. 10 A.M. to 12 M. 178 E. Alameda Street.

California.

ALAMEDA, CAL.
Robinson, Mrs. Annie B., C.S. Hours, 9 A.M. to 1 P.M. 2152 Clinton Avenue.
Sherrard, Mrs. Isabella R., C.S.B. Normal Course Graduate. 10 A.M. to 12 M., except Thursday. 1832 Clinton Avenue.

ALHAMBRA, CAL.
Haskell, Mrs. Martha Scott, C.S. 923 South Bushnell Ave. Home telephone, Blue 127.

ALTA (Placer Co.), CAL.
Tower, Mrs. Emma, C.S. 9 to 11 A.M. and 2 to 4 P.M.

ARCATA, CAL.
Burchard, Mrs. Elizabeth C., C.S.B. Teacher and Practitioner. Hours, 1 to 3 P.M., except Wed., Thurs., and Sat. G Street.

BAKERSFIELD, CAL.
Parsons, Mrs. Anna N., C.S. 2 to 5 P.M. 2408 19th Street.

BELVEDERE, CAL.
Benjamin, Mrs. Winifred M., C.S. 1 to 3 P.M.
Wheeler, Mrs. Emma C., C.S. 10 A.M. to 12 M.

BERKELEY, CAL.
Baird, Mrs. Julia C., C.S. 2624 Bancroft Way.
Bean, Mrs. L. Hortense, C.S. 2 to 5 P.M., except Wed. and Sat. 1920 Stuart Street.
Culbertson, John R., C.S. 16 Wright Bldg.
Curtis, Miss Cara E., C.S. 2624 Bancroft Way.
Elder, Mrs. Mary A., C.S. 9 A.M. to 12 M. Studio Building, 2039 Shattuck Ave. 'Phone, Berkeley 3275; Res. 'Phone, Berkeley 3813.
Emig, Mrs. Mary E., C.S. 1450 Arch Street.
Erwin, Mrs. Minnie E., C.S. 2444 Carlton St.
Gere, Miss Lucia Beatrice, C.S. 2445 Prince St.
Goodsell, Mrs. Virginia, C.S. 9 A.M. to 12 M. 2618 Hillegas Street. 'Phone, Berkeley 182.
Hutchinson, Mrs. Irma G., C.S. 2632 Haste St.
Lewis, Mrs. Minna F., C.S. 2914 Ellsworth St.

LOS ANGELES, CAL.

Gee, Mrs. Sarah T., C.S. 1 to 4 P.M. 2313 Ocean View Avenue. Both telephones.
Gilmore, Mrs. Annie H., C.S. 1043 W. 17th St.
Gilmore, John J., C.S. 9 A.M. to 3 P.M. Office, 711 Grant Bldg., cor. 4th & Broadway.
Goodin, Mrs. Leola A., C.S. 11 A.M. to 3 P.M. 839 W. 9th Street. Home telephone, 52630.
Goodman, Mrs. Mabel H., C.S. 421 H. W. Hellman Blg. Home Tel. A 8735. Res. The Loomis.
Greppin, Mrs. Kate S., C.S. 514 H. W. Hellman Building. Residence, 1657 St. Andrews Place. Both 'Phones.
Griffith, Mrs. Mattie, C.S. 1 to 5 P.M. 1508 West 17th Street. Home 'Phone, 23533.
Gruber, Mrs. Minnie, C.S. 9 A.M. to 4 P.M. 343 West 56th Street. 'Phone, South 4.
Hall, Miss Lulu B., C.S. 9 A.M. to 1 P.M. "Santa Barbara," 433 So. Hope Street.
Harrison, Mrs. Lena W., C.S. 10 A.M. to 4 P.M. 602 S. Alvarado St. H. 'Phone, E. 1660.
Hawes, Mrs. Ida M., C.S. Hours, 9 A.M. to 3 P.M. 2111 Bonsallo Ave. Both telephones.
Heath, Mrs. Ursula W., C.S. 433 S. Hope St.
Hoag, Mrs. Lillian D., C.S. 1362 Channing St.
Hodge, Mrs. Adell J., C.S. 9 A.M. to 3 P.M. 802 West 7th Street. 'Phone, F. 1510.
Hole, Mrs. Marcia E., C.S. 9 A.M. to 1 P.M. Hershey Arms.
Holt, Mrs. Mary B., C.S. 1049 W. 21st Street.
Horen, Edwin, C.S. Hours, 10 A.M. to 5 P.M. Room 10, The Livingston, 633 S. Hill Street. 'Phone, Home, F 5502.
Jones, Mrs. Elma P., C.S.B. 9 A.M. to 2 P.M. 1638 West 24th St. Tels. B 1251; West 1447.
Justus, Mrs. Flora A., C.S. 9 A.M. to 5 P.M. 526 H. W. Hellman Blg. Tel. Sunset Main 4715.
Kieruliff, Mrs. Mellie R., C.S. 10 A.M. to 3 P.M. 1936 Magnolia Ave. 'Phone, West 3808.
Kimball, Mrs. Salena, C.S. 1 to 5 P.M. 504 Central Building. Tel. Broadway 1759.
Kraner, Mrs. A. Frances, C.S.B. Normal Course Graduate. Teacher and Practitioner. 10 A.M. to 3 P.M. 629 Herman W. Hellman Bldg.
Lee, Mrs. Isabel, C.S. 10.30 A.M. to 3 P.M. The Angelus. Home telephone, Exchange 41.
Lee, Mrs. M. Eleanor, C.S. Office, 520 H. W. Hellman Bldg. Tel. A 5487. After 3 P.M. at Res. 820 Whittier St. Tels. 52530; Main 3545.
Lewis, Mrs. Mary J., C.S.D. 9 A.M. to 2 P.M. 603 West 23d Street. Home 'Phone, 21143.
Lumpkin, Mrs. Anna, C.S. 971 W. 6th Street.
Magee, Thomas E., C.S. 9 A.M. to 3 P.M. 521 H. W. Hellman Building. Telephone, A 5232.
McCrea, Mrs. Ann M., C.S. 9 A.M. to 1 P.M. 428-429 H. W. Hellman Building.
Marsters, Mrs. C. Lona, M.D., C.S. 1 to 5 P.M. 530 Central Bldg., 6th and Main Sts. Res. 1632 W. 35th Pl. Tels. West 1579; Home 7. 1441.
Mead, Mrs. A. Florence, C.S. 10 A.M. to 2 P.M., except Tuesday. 151 S. Union Ave. Tel. 53597.
Meadows, Mrs. S. Carrie, C.S. 1 to 5 P.M. 792 E. 46th St. Take San Pedro St. car. Both Tels.
Morgan, Mrs. Adelia G., C.S. Hours by appointment. 528 H. W. Hellman Blg. Both Tels.
Morrow, Mrs. Isa A., C.S. The Cumberland.
Muller, Mrs. Sadie E., C.S. 1 to 5 P.M. 527 H. W. Hellman Bldg., 4th and Spring Sts.
Nones, Mrs. Mary C., C.S. 841 Mallard Street. Telephones, 52442 and Broadway 2581.
Normecutt, Mrs. Ella B., C.S. 2129 W. 30th St.
Nye, Mrs. Carrie E., C.S. 10 A.M. to 1 P.M. 948 Central Avenue. 'Phone, Main 7607.
Peckham, Mrs. Evangeline L., C.S. 10 A.M. to 4 P.M. 1345 West 5th Street. Both 'Phones.
Poole, Mrs. Austa L., C.S. 10 A.M. to 1 P.M. 2347 Thompson St. Tels. Home B. 3715; W. 5920.
Read, Frank P., C.S. 529 H. W. Hellman Blg.
Ressler, Mrs. Carrie E., C.S. 1120 E. 20th St.
Sanborne, Mrs. Emma J., C.S. 9 A.M. to 1 P.M. 530 Central Bldg., 6th and Main Sts. Res. 845 Mallard Street. 'Phone, 52947.
Showers, Mrs. Clara C., C.S. 10 A.M. to 4 P.M. 321 Mason Building.
Simpson, Mrs. Mattie F., C.S. 162 E. 48th St.

LOS ANGELES, CAL.

Smith, Miss Amanda, C.S. Hours by appointment. 1017 E. 27th Street. 'Phone, Sunset-South 3879.
Smith, Mrs. Zaidee V., C.S. 11 A.M. to 4 P.M. 524 Hellman Blg., Spring & 4th St. Tel. 52415.
Snodgrass, Mrs. Flora O., C.S. 1903 West 22d Street. 'Phone, 71722.
Spring, Mrs. Marguerite N., C.S. 1 to 5 P.M. 428-429 H. W. Hellman Blg. Res. Tel. E. 1785.
Stoneman, Miss Jane D., C.S. 2656 Orchard Av.
Strother, Reuben M., C.S. 508 H. W. Hellman Building. 'Phone, Home A. 1254.
Swallow, Mrs. Alwilda C., C.S. 534 W. 49th Street. Telephone, S. 4880.
Taylor, Miss Clara B., C.S. Hours, 9 A.M. to 12 M. 1515 Ingraham Street.
Tennant, Mrs. Kate E., C.S. 9 A.M. to 1 P.M. 504 Central Building. Tel. Broadway 1759.
Todd, Mrs. Ella, C.S. Room 530, Central Bldg.
Tracy, Mrs. Alameda Norcross, C.S. 453 E. 31st St.
Trahn, Miss Atalanta, C.S. 1021 W. 24th St.
Trahn, Mrs. Ladora D., C.S.D. 10 A.M. to 3 P.M. 509 H. W. Hellman Bldg. Res. 'Phone, B 4172.
Trahn, Peter N., C.S.D. Practitioner and Teacher. Hours, 9 A.M. to 4 P.M. Office, 509 H. W. Hellman Bldg., cor. 4th & Spring.
Van Derslice, Samuel I., C.S. 10 A.M. to 1 P.M. 1332 West 12th Street.
Waitt, Mrs. Frances E., C.S. 9 A.M. to 5 P.M. 421 H. W. Hellman Blg. 'Phone, Home A 8735.
Whitaker, Hattie L., C.S.D. 9 A.M. to 1 P.M. 1351 West 20th Street. 'Phone, 22786.
Whitaker, Mrs. Helen E., C.S. 2.30 to 5 P.M., except Fri. 1279 W. 36th St. Tel. Home B. 5297.
Whitaker, Reuben, C.S.D. Teacher and Practitioner. Hours, 9 A.M. to 1 P.M. 1351 West 20th Street. Home 'Phone, 22786.
Wieligman, Mrs. Mary E., C.S. 10 A.M. to 3 P.M. 1838 So. Flower St. Tel. Home 25426.
Wildermuth, Mrs. Jennie B., C.S. 12 M. to 3 P.M. 916 Kensington Road. 'Phone, E 3693.
Williams, Mrs. Sarah A., C.S. 1214 W. 30th St.
Wilsey, Mrs. Katie A., C.S. 10 A.M. to 3 P.M. 336 Security Building. Both 'Phones.
Wing, Mrs. Jennie F., C.S. 9 A.M. to 1 P.M. 1211 Ingraham St. Tel. Main 5600, 5-1226.
Works, Mrs. Harriet W., C.S. 10 A.M. to 3 P.M. Room 520, H. W. Hellman Building. Telephone, Home A 5487.
Yates, Miss Ethel, C.S. 9 A.M. to 1 P.M. 153 West 22d Street. Both telephones.
Young, Mrs. Emma, C.S. 10 A.M. to 3 P.M. 842 W. 9th Street. Telephone, Home 51611.
Young, Mrs Lila A., C.S. 10 A.M. to 3 P.M. 512 Hellman Bldg., cor. 4th and Spring Sts.

LOS GATOS, CAL.

Haring, John J., C.S. Montezuma Block.
Haring, Mrs. Lucy J., C.S. Montezuma Block.

NAPA, CAL.

McDougall, Mrs. Mary A., C.S. Hours, 9 A.M. to 1 P.M. 120 Polk Street.

OAKLAND, CAL.

Baker, Miss Septina, C.S. 521 12th Street.
Barton, Mrs. Louise S., C.S. See Boston, Mass.
Blodgett, Mrs. Frances S., C.S. 392 20th St.
Bray, Mrs. Eva J., C.S. 1303½ Clay Street.
Brereton, Mrs. Katherine S., C.S. 1418 Telegraph Avenue.
Divoll, Mrs. Lydia A., C.S. 947 Poplar Street.
Dunn, Mrs. Priscilla Myers, M.D., C.S. 1 to 5 P.M. 1401 Franklin St. Tel. Oakland 7381.
Fairchild, Mrs. Hester A., C.S. 565 24th St.
Fluno, Mrs. Ella V., C.S.B. 1368 Franklin St.
Fluno, Francis J., M.D., C.S.D. Hours, 1 to 5 P.M. 1368 Franklin Street.
Haly, Mrs. E. Madeliene Standish, C.S. 610 Vernon Street.
Haskell, Mrs. Kate R., C.S. 1 to 5 P.M. Mon., Wed., and Fri. 121 New Monte Vista Ave.
Hatch, Mrs. Sarah C., C.S. 1372 Harrison St.
Jackson, Mrs. Minnie H., C.S. 1394 Webster St.
Jackson, Orrin W., C.S. 1394 Webster Street.
Joseph, Mrs. Julia, C.S. 4 P.M. 566 24th St.

SAN DIEGO, CAL.

Aplin, Mrs. Minnie B., C.S. 5th Street.
Blackwell, Miss Miriam C., C.S. Hours, 2 to 5 P.M. 1740 D Street. Home 'Phone, 3001.
Bowler, Mrs. Esther Kidd, C.S. 1 to 4 P.M. 631 12th St. 'Phones, Home 3224; Sunset 1521.
Buchanan, Mrs. Hannah M., C.S. 1 to 4 P.M. 2040 D Street. Home 'Phone, 4557.
Buser, Mrs. Clara G. Brandt, C.S. 1 to 4 P.M. 643 6th St. Tels. Home 1539; Sunset 1708.
Carraway, James C., C.S. 9 A.M. to 12 M. Hotel New York, 6th & D St. Home Tel. 3306.
Churcher, Mrs. Mittie M., C.S. 1345 3d Street.
Churchill, Mrs. Elizabeth F., C.S. 3870 Richmond Street. Home 'Phone, 3538.
Fitzgerald, Mrs. Grace Fuller, C.S. 418 Union Building. Tels. Home 3161; Sunset 1664.
Halley, Mrs. Margaret E., C.S.B. Normal Course Graduate. Teacher and Practitioner. 414 Union Building. Both 'Phones. Residence 'Phone, Home 1355.
Hammond, Edwin F., C.S. 2 to 4.30, and 7.30 to 9 P.M. 1345 Third St. Tel. Pacific 1725.
Henderson, Mrs. Anna E., C.S. Hours, 9 A.M. to 12 M. 1740 D Street. Home 'Phone, 3001. Residence 'Phones, Home 1472; Sunset 2838.
Journeay, Mrs. Ernestine, C.S. 670 20th St.
Kirtland, Charles Lorraine, C.S. 2 to 5 P.M. 1466 4th Street. Home 'Phone, 1570.
McCutcheon, Mrs. Alma T., C.S. Pacific Block, corner 5th and F Streets, entrance 1424 F Street. 'Phone, Sunset 1448; Home 2467.
McKoon, Mrs. Fannie M., C.S. 9 A.M. to 12 M. 620 D St. 'Phones, Sunset 1090; Home 3000.
Paton, Mrs. Avaline A., C.S.B. Normal Course Graduate. Teacher and Practitioner. 1 to 6 P.M. Fox-Heller Bldg. Both 'Phones.
Pierce, Charles Edwin, C.S. Office hours, 8.30 A.M. to 12 M. and 1 to 3 P.M. Room 508, Union Bldg. Res. 1041 7th St. Both 'Phones.

SAN FRANCISCO, CAL.

Bauer, Mrs. Edna R., C.S. Hours, 9 A.M. to 1 P.M., except Friday. 45 Kearny Street, Room 809. Residence 'Phone, West 6635.
Beauchamp, Mrs. Susan A., C.S. 10 A.M. to 4 P.M. 455 Duboce Ave. Tel. Market 3075.
Becker, Miss Emily Ruth, C.S. 406 Sutter St.
Bender, Mrs. Ada M., C.S. Hours, 9 A.M. to 12 M. 2231 O'Farrell St. 'Phone, West 5501.
Berry, Mrs. Harriet S., C.S. 1 to 4 P.M., except Friday. 609 Frederick Street. Telephone, Park 6583.
Best, Mrs. Ada C., C.S. 1474 Sacramento St. Tel. Franklin 2166; also at Vallejo, 912 York Street, Tuesday, Thursday, Saturday.
Birdsall, Mrs. Margaret, C.S. 2 to 5 P.M. 45 5th Avenue. Telephone, Pacific 489.
Boukofsky, Mrs. Selina, C.S. Hours, 9.30 A.M. to 1 P.M. 1911 Devisadero Street.
Bradshaw, Miss Sue Ella, C.S.D. 1 to 5 P.M. 406 Sutter Street, corner Stockton Street. Telephone, Douglas 1349.
Braidwood, Mrs. Katherine H., C.S. 11 A.M. to 3 P.M. 2533 California St. Tel. West 2742.
Breyman, Mrs. Mame, C.S. 1.30 to 5 P.M. 45 Kearny St., Room 603. Tel. West 4241.
Burque, Mrs. Mary J., C.S. Hours, 2 to 4 P.M. 1244 California Street. 'Phone, 576 Franklin.
Chamberlin, Mrs. Kathryn S., C.S. Mornings. 2052 Bush Street. Telephone, West 5781.
Cornish, Mrs. Lorraine A., C.S. Hours, 9.45 A.M. to 2.30 P.M. 1261 Octavia Street.
Davie, Mrs. Abbie A., C.S. 1 to 4 P.M. 3540 20th Street. 'Phone, Park 4179.
Davie, Charles Arthur, C.S. 9 A.M. to 12 M. 3540 20th Street. 'Phone, Park 4179.
Farwell, Albert B., C.S. Hours, 2 to 5 P.M. 731 Baker Street. 'Phone, West 7764.
Felton, Mrs. Mary McCann, C.S. 9 A.M. to 12 M. 795 Frederick St. 'Phone, Park 1435.
Gale, Frank W., C.S.D. Hours, 10 A.M. to 12 M. 2063 Bush St. Telephone, West 31.
Haine, Mrs. Maude, C.S. 1 to 3 P.M. 1260 California Street. 'Phone, Franklin 4140.

SAN FRANCISCO, CAL.

Haskell, Olcott, C.S. Hours, 10 A.M. to 12 M. 722 Chronicle Bldg. 'Phone, Douglas 3286; Residence 'Phone, San Rafael 3471.
Hill, Mrs. Mabel P., C.S. 10 A.M. to 12 M. 2721 Pierce Street. Telephone, 2044 West.
Howe, Mrs. Sarah D., C.S.D. Hours, 12 M. to 4 P.M. Phelan Building, Suite 633, 760 Market Street. Telephone.
Kelsey, Mrs. Laura F. B., C.S. 1 to 4 P.M. Apartment 7, 1260 California Street. Telephone, Franklin 3903.
Kilgrove, William T., C.S. 1 to 4 P.M. Suite 803, Oscar Luning Bldg., 45 Kearny St. Tel.
LeBlond, Mrs. Eleanor, M.D., C.S. 9 A.M. to 1 P.M. 45 Kearny St. Tel. Douglas 3331.
Lefkovitz, Miss Bessie, C.S. 2 to 5 P.M. 445 Octavia Street, Apmt. 3. Tel. Park 5390.
Levy, Mrs. Elida Becker, C.S. 1.30 to 4.30 P.M. McCloud Bldg., 406 Sutter St. 'Phone, Kearny 3084. San Mateo mornings. Laurel Ave.
Lovering, Miss Daisy, C.S. 10 A.M. to 2 P.M., except Thursday. 2332 Webster Street, near Jackson. Telephone, West 4713.
Mabury, Miss Eugenia B., C.S. 2 to 4.30 P.M. 406 Sutter Street, corner Stockton Street. 'Phone, Douglas 1349; Res. 'Phone, West 8981.
McCracken, Mrs. Emma I., C.S. 1 to 4 P.M., except Wednesday and Saturday. 607 Frederick Street. Telephone, Park 1147.
McGregor, Mrs. Mary O. Allen, C.S. 10 A.M. to 4 P.M. 718 Chronicle Bldg. Tel. West 8580.
Miles, Mrs. Lillian H., C.S. 9 A.M. to 1 P.M. 45 Kearny St. Rm. 603. Res. Tel. Park 4073.
Mocker, Mrs. Mary T., C.S. 2 to 4 P.M. 2052 Bush Street. Telephone, West 9077.
Paddison, Mrs. Mary B., C.S. 1 to 5 P.M. 1776 Post Street. Telephone, West 4996.
Pierce, Harry C., C.S. 9 A.M. to 1 P.M. McCloud Bldg., 406 Sutter St., corner Stockton.
Putnam, George L., C.S. 1 to 4 P.M., except Saturday. 722 Chronicle Building. 'Phone, Douglas 3286; Res. 'Phone, Park 288.
Rosengarden, Mrs. Henrietta, C.S. Hours, 1.30 to 5 P.M., except Friday. 45 Kearny Street, Room 809. Residence 'Phone, West 6635.
Rothschild, Miss Lottie, C.S. 1.30 to 5 P.M. 45 Kearny Street. 'Phone, Kearny 2632.
Russell, John W., C.S. 10 A.M. to 4 P.M. 612 Phelan Building. 'Phone, Douglas 1410. Residence, 310 6th Avenue. 'Phone, Pacific 1644.
Smith, Miss Elizabeth E., C.S. 1 to 4 P.M., except Wednesday and Saturday. Anglo Building, 16th and Mission Streets. Tel.
Squires, Miss Ida E., C.S. Hours, 1 to 4 P.M. 2150 Sutter Street. Telephone, West 2534.
Stanton, Mrs. Dora J., C.S.B. Normal Course Graduate. Hours, 9 A.M. to 12 M., except Friday. 1911½ Broderick Street.
Stewart, Mrs. Tessie, C.S. 1 to 3 P.M. 522 Lyon Street. Telephone, West 1805.
Swenson, Mrs. Margaret A., C.S. 1 to 4 P.M. 607 Frederick Street. Telephone, Park 1147.
Wightman, Miss Helen F., C.S. 1 to 4 P.M. St. Charles Apartments, 1474 Sacramento St.
Woodward, Miss Anne, C.S. 715 Chronicle Bldg.
Woodward, Davis A., C.S. Hours, 1 to 4 P.M. 45 Kearny Street. Telephone.

SAN JOSE, CAL.

Bacon, Miss Lucy A., C.S. 2 to 5 P.M. 80 East St. John Street. Telephone, Black 746.
Chamberlin, Miss Mary E., C.S. 10 A.M. to 12 M. Bank of San Jose Blg. Res. Tel. Green 1351.
Eustace, Mrs. Bessie M., C.S.B. Normal Course Graduate. 2 to 4 P.M., except Saturday. Bank of San Jose Bldg. Res. Tel. Main 518.
Eustace, Herbert W., C.S.B. Normal Course Graduate. Teacher and Practitioner. 2 to 5 P.M., except Sat. Bank of San Jose Bldg.
Holcomb, Mrs. Hattie A., C.S. 1.30 to 4.30 P.M. 73 S. 13th Street. 'Phone, Black 536.
McCulloch, Mrs. Mary F., C.S.B. Normal Course Graduate. Teacher and Practitioner. 48 So. Second St., Apart. B. Tel. Main 762.
Saxe, Heman A., C.S. 1 to 4 P.M. 351 N. 3d St.

DENVER, COL.
Eddy, John S., C.S. 9 A.M. to 5 P.M. 516-517 Commonwealth Building. Tel. Main 3191.
Emerson, Mrs. Melinda V. N., C.S. 2 to 4 P.M. 1415 Franklin Street. Telephone, York 539.
Eubank, Mrs. Alice S., C.S. 724 E. 19th Ave.
Fleischer, Mrs. Rose H., C.S. 2206 Marion St.
Gish, Mrs. Margaret M., C.S. 1348 Marion St.
Given, Mrs. Grace Owens, C.S. 2264 Ash Street. Telephone, York 1113.
Gooding, Mrs. Ida C., C.S. 412 South Lincoln Street. Telephone, South 898.
Goodwin, Mrs. Margaret B., C.S. Tremont Hotel.
Harris, Bret, C.S. 3 to 6 P.M. Flat 19, 1460 Corona Street. Telephone, York 1650.
Hazen, Mrs. Mary A., C.S. 3328 W. 23d Ave.
Hickok, Mrs. Alevia, C.S. 3036 Raleigh Street.
Hicks, John G., C.S. 1475 High St.
Hinds, Mrs. Isabella E., C.S. 1064 Clarkson St.
Howell, Mrs. Jennie Griffith, C.S.B. Normal Course Graduate. 1543 Downing Avenue.
Hurley, Henry H., C.S. 1 to 5 P.M. 74 South Sherman Street. 'Phone, South 801.
Jackson, Mrs. Byrd W., C.S. 128 S. Pa. Ave.
Jones, Mrs. Clara A., C.S. 2 to 4 P.M. 1671 Logan Avenue. 'Phone, Main 3943.
Joy, Mrs. Emma, C.S. 1 to 5 P.M., except Saturday. 3450 W. 32d Avenue.
Kimball, Mrs. Ella E., C.S. 9 A.M. to 12 M. 970 Marion Street.
Lennartz, Mrs. Henrietta, C.S. 2313 Emerson.
Mann, Mrs. Frances Mack, C.S.B. 2 to 6 P.M. 1120 Pearl Street. 'Phone, 711 York.
Marrs, Mrs. Eusebia M., C.S. 9 A.M. to 12 M. 1632 York Street.
Marshall, Mrs. Abby G., C.S. Hours, 2 to 6 P.M., except Wednesday. 1475 High Street.
Marshall, Mrs. Ada V., C.S. 2 to 5 P.M., except Sat. 2925 Vine St. 'Phone, 1799 York.
Martin, Mrs. Charlotte M., C.S. 1371 Broadway.
Mathers, Miss Mary A., C.S. 1476 S. Pearl St.
McConaughy, Mrs. Martha O., C.S. 622 Commonwealth Building.
McFarlane, Mrs. Mary Hale, C.S. Hours, 9 A.M. to 12 M. 1773 Williams St. Tel. 791 York.
Mentzer, Mrs. Adda H., C.S. 3523 W. 39th Ave.
Mesechre, Miss Mary I., C.S. 2 to 5 P.M. 2122 E. 13th Avenue. 'Phone, York 3789.
Miller, Mrs. Martha Grove, C.S. 9 A.M. to 5 P.M. Office, Suite 318-319 Empire Bldg. Office 'Phone, Main 7105. Res. 2030 Champa Street. Res. 'Phone, Main 2389.
Montgomery, Gray, C.S. Hotel Metropole.
Montgomery, Mrs. Katherine, C.S. Metropole.
Moore, Mrs. Josephine T., C.S.B. Normal Course Graduate. Hours, 10 A.M. to 2 P.M. 1116 E. 13th Avenue. 'Phone, York 673.
Murphy, Mrs. Blanche, C.S. 2 to 4 P.M., except Sat. 3433 W. 38th Ave. Tel. 821 Gallup.
Nathan, Mrs. Alice Brown, C.S. 2 to 5 P.M., except Sat. 1320 E. 11th Ave. Tel. York 230.
Nichols, Mrs. Mary P., C.S.D. 1566 Kearney St.
Perry, Mrs. Minnie B. Hall, C.S.D. Teacher and Practitioner. 10 A.M. to 5 P.M. 515 Commonwealth Building, 15th and Stout. Res. 2815 E. Colfax Ave. Two telephones.
Phinney, Mrs. Clara Tucker, C.S. 2 to 4 P.M. 2430 Lafayette Street. 'Phone, York 1523.
Potter, Mrs. Eliza, C.S. 126 E. 13th Avenue.
Rickard, Mrs. Constance M., C.S. 9 A.M. to 12 M. 1546 Williams St. 'Phone, York 352.
Runyon, Miss Ruth Fearey, C.S. 2 to 5 P.M. 2071 Irving Street. 'Phone, Gallup 1510.
Ryan, John C., C.S.D. Practitioner and Teacher. 1555 Penn Ave. 'Phone, Main 4367.
Ryan, Mrs. Mary A., C.S.D. 1555 Penn Ave.
Schmidt, Mrs. Freda A., C.S. 1 to 6 P.M. 2221 Cleveland Place. 'Phone, Main 6356.
Schmitt, Mrs. Samantha, C.S. 2637 West 37th Avenue. 'Phone, Gallup 709.
Sims, Mrs. Hattie, C.S. 10 A.M. to 12 M., except Sat. 3922 17th Ave. 'Phone, York 2305.
Skinner, Mrs. Ida B., C.S. 2 to 5 P.M. 145 West Fourth Avenue.

DENVER, COL.
Smith, Mrs. Ellen Foote, C.S. 10 A.M. to 12 M. 1435 Clarkson Street. Telephone, York 336.
Stainbrook, Mrs. Mary H., C.S. 428 Acoma Street. 'Phone, Green 1140.
Stewart, Mrs. Helen A., C.S. 4 to 6 P.M., except Sat. 1425 E. 29th Ave. Tel. White 869.
Stewart, Mrs. Sarah L., C.S. 10 A.M. to 12 M. 3509 Quitman Street. Telephone, Gallup 139.
Sweet, Miss Clara, C.S. 1144 Emerson Street.
Sweet, Mrs. Ella Peck, C.S.D. Hours, 2 to 6 P.M. 1144 Emerson St. 'Phone, York 209.
Trostler, Mrs. Elnora Benford, C.S.D. 735 18th Avenue.
Truman, Mrs. Elizabeth M., C.S. Office, 617 Commonwealth Bldg. Res. 1519 S. Emerson.
Warwick, Mrs. Jeannie B., C.S. 590 Corona St.
Webb, Mrs. Emma, C.S. 639 East 11th Ave.
Wickersham, George B., C.S.D. 1361 Ogden Street. Telephone, 413 York.
Willoughby, Mrs. Amanda L., C.S.D. 2 Kilbourn Apmts., Colfax and Emmerson Aves.
Woodruff, Mrs. Mary F., C.S. 2705 E. 16th Ave.
Zint, Mrs. Joy E. R., C.S. 9 A.M. to 12 M. 1376 Humboldt St. 'Phone, York 3509.

FORT COLLINS, COL.
Ames, Mrs. Lillie C., C.S. 317 Walnut Street.

GLENWOOD SPRINGS, COL.
Carpenter, Mrs. Lovina S., C.S. 909 Colorado Avenue. Telephone, Red 274.
Meadows, Mrs. Susie A., C.S. 1120 Grand Avenue. 'Phone, Red 72.

GRAND JUNCTION, COL.
Selby, Mrs. Anna Hamilton, C.S. 537 Chipeta.
Wilson, Harry T., C.S. 10 A.M. to 4.30 P.M. 650 White Avenue. Telephone, Mesa 402.

GREELEY, COL.
Graham, Mrs. Nellie Ballard, C.S. 800 9th St.
Lyman, Miss Carrie F., C.S. 800 9th Street.

LA JUNTA, COL.
Cook, Mrs. Charlotte, C.S. 722 Colorado Ave.
Halberg, Mrs. Mary Ellen, C.S. 2 to 5 P.M. 701 Colorado Avenue. 'Phone, East 106.

LARKSPUR, COL.
Neuroth, Mrs. Theodosia, C.S.

LEADVILLE, COL.
Lowe, Miss Dorothea, C.S. 10 A.M. to 12 M., also Monday and Thursday evenings. Room 1, 912 Harrison Avenue. 'Phone, Black 5221.

LONGMONT, COL.
Hawley, Mrs. Martha Cyrena, C.S. 637 Terry St.
Jantzen, Miss Hermanna, C.S.B. Buckley Bldg.
Thorn, Miss Mary Alice, C.S. 326 Bross St.

MONTROSE, COL.
Frees, Mrs. Hattie, C.S.
Ripley, Mrs. Martha, C.S. Office hours, 2 to 4 P.M. daily, except Sunday. S. 2d St. Res. 9 to 11 A.M., 508 S. 3d St. Tel. Black 1893.
Thompson, Mrs. Mattie E., C.S. Tel. Black 833.

MORRISON, COL.
Ewan, Mrs. Hattie B., C.S. Tel. Morrison 25.

PUEBLO, COL.
Baldwin, Mrs. Mary F., C.S. 714 W. 16th St.
Dye, Mrs. Lena Leota, C.S. 501 W. 8th St.
Holser, Mrs. Maria Page, C.S. 409 W. 12th St.
Kenworthy, Mrs. May, C.S. 420 W. 14th St.
Palmer, Mrs. Artie K., C.S. 1215 N. Main St.
Wyman, Mrs. Mattie A., C.S. 615 W. 15th St.

ROCKY FORD, COL.
Clark, Mrs. Anna Louise N., C.S. 512 Main St.

SALIDA, COL.
Duncan, Miss Ann, C.S. 133 E. Second Street.

SILVERTON, COL.
Hickey, Mrs. Elsina L., C.S. 10 A.M. to 6 P.M. 1244 Reese Street. 'Phone, 125 Silver.

VICTOR, COL.
Walden, Mrs. Emily K., C.S. 9 to 11.30 A.M. 210 South 3d Street. 'Phone, Victor 265.

WINFIELD, COL.
Wallace, Mrs. Euphemia, C.S.

WASHINGTON, D. C.
Norwood, Edward Everett, C.S.B. Westory Bldg., 14th and F Sts. Tel. Main 6635. Res. The New Berne, Mass. Av. and 12th St. Tel. N. 2991.
Sabine, Mrs. Elizabeth F., C.S. 10 A.M. to 4 P.M. The Royalton, 918 M Street, N. W. Telephone, North 229.
Swasey, Miss Helen L., C.S.B. Normal Course Graduate. Teacher and Practitioner. 10 A.M. to 1 P.M. 1709 17th St., N. W. Tel. No. 4610.
Syme, Miss Jane Grey, C.S. 2 to 5 P.M. The Sherman, 15th and L Sts. 'Phone, N. 1852 M.
Van Trump, Miss Ellie M., C.S. The Ontario.
White, Miss Ada G., C.S. 1416 Hopkins St., N.W.

Florida.

COCOANUT GROVE, FLA.
Moore, Mrs. Jessie S., C.S. The Moorings.

DAYTONA, FLA.
Barnes, Mrs. Margaret A., C.S. Hours, 10 A.M. to 2 P.M. 31 North Palmetto Avenue.

JACKSONVILLE, FLA.
Baker, Mrs. Kate G., C.S. 27 Lomax Street, Riverside. Telephone, 1270.
Eyles, Mrs. S. Gertrude, C.S. 1235 Liberty Street. Telephone, 1216.
Higgins, Mrs. Sarah A., C.S. 9 A.M. to 5 P.M. 331 East Forsyth Street.
Hunter, Mrs. Josephine R., C.S. 10 A.M. to 4 P.M. 618 Cedar Street.
Wildenhain, Mrs. Elizabeth, C.S. 17 East Ashley Street. Telephone, 2848.
Williams, John H., C.S.B. Normal Course Graduate. 10 A.M. to 1 P.M. Clark Building, Main and Monroe Streets. Tel. 1735.

MIAMI, FLA.
Curry, Mrs. Juliet L., C.S. 14th Street, west of G Avenue. Telephone, 131 D.

PALM BEACH (WEST), FLA.
Everett, Mrs. Rosa Lewis, C.S. 10 A.M. to 12 M. Masonic Temple, Clematis Avenue.

PENSACOLA, FLA.
Bell, Mrs. Iona, C.S. 316 No. Barcelona Street.

ST. AUGUSTINE, FLA.
Lee, Mrs. Eugenia, C.S. 9 A.M. to 1 P.M. 34 Sanford Street.
Wilson, Mrs. Augusta, C.S. 12 M. to 3 P.M. 60 Central Avenue.

TALLAHASSEE, FLA.
Argyle, Miss S. Elizabeth, C.S. Tel. 150.
Lewis, Mrs. Mary E., C.S.B.

TAMPA, FLA.
Beach, Mrs. Mattie, C.S. 3 to 5 P.M., except Saturday. 504 Morgan St. 'Phone, 1421.
Smith, Mrs. Lillian Aroline, C.S. 3 to 5 P.M. except Sat. and Sun. 311 Cedar Av. Tel. 1379.

Georgia.

AMERICUS, GA.
Bell, Mrs. Lulu F., C.S. 311 Jackson Street.

ATLANTA, GA.
Alston, Mrs. Sarah F., C.S. 143 Spring Street.
Carman, Edward H., C.S.B. 9 A.M. to 12 M. 529 Candler Building.
Coon, Mrs. Alice S., C.S. 12 M. to 3 P.M. 26 Kimball Street. Bell 'Phone, 101 North.
Downs, Mrs. Annette, C.S. 88 N. Broad St.
Hall, Mrs. Margaret, C.S. 47 Peachtree Circle.
Lukenbill, Mrs. Lizzie L. W., C.S. 100 W. Harris Street. Telephone, Bell 2736 Ivy.
Lukenbill, Robert H., C.S. Cable Building. Tel. Ivy 2372. Res. Tel. Ivy 2736.
McLeod, Mrs. Minnie, C.S. 529 Candler Bldg.
Meriam, Mrs. Gertrude E., C.S. 88 N. Broad St.
Mims, Mrs. Sue Harper, C.S.D. Normal Course Graduate of the Massachusetts Metaphysical College. Teacher and Practitioner. 41 Peachtree Circle.
Scott, Mary Trammell, C.S. 97 Merritts Ave.
Trammell, Miss Mary E., C.S. 41 Peachtree Circle.
Wilson, Mrs. Julia Lee, C.S. 113 W. Peachtree.

AUGUSTA, GA.
Metcalf, Miss Ritta May, C.S. Hours, 9 A.M. to 1 P.M. 509 Leonard Building. 'Phone, 670.

COLUMBUS, GA.
Daniels, Mrs. Blanche H., C.S. 1523 First Ave.

MACON, GA.
Mosley, Joel Rufus, C.S.B. Office hours at Macon Public Library. 9 to 11 A.M.

MARIETTA, GA.
Northcutt, Mrs. Nettie C., C.S.

ROME, GA.
Sledge, Mrs. Minnie Moreno, C.S. 103 4th Ave.
Young, Mrs. Carrie, C.S. 309 E. 2d St. Tel. 301.

SAVANNAH, GA.
Forman, Miss Harriet T., C.S. 225 Whitaker St.

WASHINGTON, GA.
Du Bose, Mrs. Julia, C.S.

Idaho.

BOISE CITY, IDAHO.
Dawson, Mrs. Martha J., C.S. 1005 O'Farrell St.
Dunford, Mrs. Sedenia T., C.S. 510 No. 11th St.
Long, Mrs. Cora E., C.S. 1115 No. 12th St.
Wood, Mrs. Carrie C., C.S. 413 W. Grove St.

BUHL, IDAHO.
Higley, Mrs. Ida N., C.S.B.

COEUR d'ALENE, IDAHO.
Fletcher, Mrs. Emma C., C.S. 317 S. 9th St.
Jaquith, Mrs. Minnie T., C.S. 2 to 4 P.M., Monday, Wednesday, Thursday. Room 11, Wiggett Block. Telephone, 75 Interstate.

LEWISTON, IDAHO.
Culver, Mrs. Elizabeth C., C.S. 222 2d Ave.
O'Neill, Mrs. Mary C., C.S. 1158 Idaho Street.

MOSCOW, IDAHO.
Fisher, Mrs. Arta, C.S. 607 South Washington Street. 'Phone, 1301.

NAMPA, IDAHO.
Townshend, Mrs. Florence M., C.S.

PAYETTE, IDAHO.
Rose, Mrs. Lena, C.S.

POCATELLO, IDAHO.
Nilsson, Carl, C.S. 10 A.M. to 12 M. 2 to 5 P.M. 428 W. Fremont St. 'Phone, 290 Black.
Olmstead, Mrs. Julia N., C.S.

ST. ANTHONY, IDAHO.
Rule, Mrs. Winnifred E., C.S.

Illinois.

AURORA, ILL.
Davis, Mrs. Juliet M., C.S. 247 Downer Place.
Roop, Mrs. Sarah L., C.S. 546 Lafayette St.

AUSTIN, ILL.
Benson, Mrs. Anna E., C.S. 324 North Central Avenue. Telephone, Austin 2514.
Funke, Mrs. Ida M., C.S. 5839 Midway Park.
Robertson, Mrs. Anna T., C.S. Hours, 2 to 5 P.M. 313 So. 52d Ave. Tel. Austin 8594.
Schroyer, Mrs. Dell M., C.S. 5819 Ohio Street.

BATAVIA, ILL.
Parry, Miss Martha, C.S. 96 So. River Street.

BIGGSVILLE, ILL.
Wiegand, Mrs. Minnie, C.S. Church Street.

BLOOMINGTON, ILL.
Casey, Miss Kate L., C.S. 410 East Grove St.
Gooch, Mrs. Ethel M., C.S. 205 E. Jefferson St.
MacMahon, Mrs. Clara E., C.S.B. Teacher and Practitioner. 604 North East Street.
Milton, Mrs. Inez A., C.S. 9 to 11 A.M. 607 Northwest Street.
Moore, M. Delta, C.S. 3 to 5 P.M. 705 N. Evans St.
Murphy, Emma Shaw, C.S. 1106 N. Prairie St.
Rigby, Mrs. Della H., C.S.B. Normal Course Graduate of the Massachusetts Metaphysical College. 207 East Jefferson Street.
Schneider, Miss Flora I., C.S. 518 East Locust Street.

CHICAGO, ILL.

Driehaus, Herman, C.S. 1230 Sheridan Road. 'Phone, Irving 3674.

Edwards, Frank H., M.D., C.S. Mornings, 6 Madison Street, Suite 708; afternoons, at Residence, 817 Monroe Street, Evanston. 'Phone, 2581.

Edwards, Mrs. Luella M., C.S. 2 to 4 P.M. 160 Central Park Blvd. Tel. Kedzie 3176.

Elliott, Mrs. Alice Y., C.S. 9 A.M. to 12 M. 5126 East End Avenue.

Elliott, Mrs. Margaret E., C.S. 6029 Ellis Ave.

Entorf, Miss Augusta M., C.S. 1 to 5 P.M. 211 Wilson Avenue. Telephone.

Evans, Miss Harriet L., C.S. 10 A.M. to 4 P.M. 140 Dearborn Street, Room 507. 'Phone, Central 6655.

Everhart, Miss Eloise, C.S. 6 E. Madison St.

Ewald, Miss Ann, C.S. Mornings, 4363 Greenwood Avenue. Telephone, Oakland 2452.

Ewing, Miss Mary Goodrich, C.S.B. 10 A.M. to 1 P.M., except Thurs. 704, 6 E. Madison St.

Ewing, Mrs. Ruth B., C.S.D. 10 A.M. to 4 P.M. Thursday. Room 704, 6 E. Madison Street. Residence, 541 St. Johns Avenue, S. E., Highland Park, Ill.

Feilchenfeld, Miss Sara, C.S. 5222 Hibbard Av.

Fenn, Curtis T., M.D., C.S. 1 to 5 P.M. 6117 Washington Avenue. Tel. Hyde Park 1095.

Fenn, Mrs. Mary C. H., C.S. 9 A.M. to 12 M., except Tuesday. 6117 Washington Avenue.

Flowers, Mrs. Belle Reed, C.S. 4044 Washington Avenue. Telephone, Drexel 1883.

Follett, Mrs. Susan J., C.S. 439 South Normal Parkway.

Fonda, Rev. Jesse L., C.S. 140 Dearborn St. Tel. Central 5052. Res. 5440 Cornelia St.

Foote, Mrs. Nettie A., C.S. 9 A.M. to 1 P.M. 4530 Lake Avenue.

Foreman, Mrs. Olga C., C.S. 4508 Oakenwald Avenue. Telephone, Drexel 6316.

Forsyth, Miss Jessie P., C.S. 10 A.M. to 3 P.M. 6 E. Madison Street. 'Phone, Central 6566. Res. Wheaton. 'Phone, Wheaton 31.

Foster, Chancey C., C.S. 4644 Woodlawn Avenue. Telephone, Oakland 4900.

Fox, Mrs. Estelle Barnes, C.S. 4630 Lake Ave.

Frain, Adnah K., M.D., C.S. 8 A.M. to 1 P.M.; other hours by appointment. 6320 Woodlawn Avenue. Telephone, Hyde Park 1522.

Freeling, Mrs. Pauline M., C.S. 10 A.M. to 12 M. 514 Webster Ave. 'Phone, Lincoln 1816.

Fuller, Miss Cynthia E., C.S. The Lessing, Surf and Evanston Ave. Tel. Irving 1201.

Gans, Mrs. Hattie E., C.S. 3914 Ellis Avenue.

Gibson, Mrs. Mina Cecilia, C.S. 12 M. to 4 P.M. 403 West 67th St. 'Phone, Wentworth 4206.

Gill, Miss Ethelyn, C.S. 1 to 6 P.M. 39 East 47th Street.

Gillies, Mrs. Blanche E., C.S. 6907 Euclid Avenue (Bryn Mawr). Tel. Hyde Park 4395.

Glass, Mrs. Gertrude, C.S. 3914 Ellis Avenue.

Gohlmann, Miss Eda, C.S.B. 5431 Jefferson Av.

Good, Mrs. Minnie P., C.S. 5014 Madison Ave.

Goodman, Mrs. Helen H., C.S. Mornings. 3860 Ellis Avenue. Telephone, Douglas 3867.

Goodman, Mrs. Jeannette R., C.S.B. 41 Kenwood Park Place.

Green, Mrs. Margaret T., C.S. 3743 Langley Avenue.

Gregory, Mrs. Lizzie K., C.S. 1 to 5 P.M. Plaza Hotel, N. Clark Street. Tel. 2680.

Groesbeck, Mrs. Grace D., C.S. 4529 Woodlawn Avenue.

Groves, Mrs. Frances C., C.S. 4326 Lake Ave.

Hagerty, Mrs. May, C.S. 1 to 5 P.M. 1224 The Republic, 209 State St. Tel. Harrison 3585.

Hagle, Mrs. Ella G., C.S.B. 6 E. Madison Street, Room 700. Telephone, Central 5546.

Hales, Mrs. Emma A., C.S. 541 W. 62d Street.

Hamlin, Mrs. Harriet E., C.S. 10 A.M. to 12 M., except Saturday. 5528 Woodlawn Ave.

Hanson, Mrs. Adelia Perry, C.S.B. Normal Course Graduate Massachusetts Metaphysical College. Teacher and Practitioner. 9 A.M. to 1 P.M. 8 Groveland Park. Telephone.

CHICAGO, ILL.

Hanson, Mrs. Anna E., C.S. Hours, 9 A.M. to 12 M. 5903 Erie Street. Tel. Austin 5113.

Harmer, Mrs. Anna L., C.S. 2 to 5 and 8 to 10 P.M. 111 East 42d Place.

Harris, Mrs. Mary E., C.S. 9 A.M. to 12 M. 928 Park Avenue. Telephone, Kedzie 349.

Harris, Mrs. Mary Madora, C.S. 9 A.M. to 12 M. 4544 Oakenwald Ave. Tel. Gray 1765.

Harris, Mrs. May E., C.S. 1234 Perry Street.

Hass, Mrs. Mary, C.S. 9 A.M. to 1 P.M. 509 Racine Avenue. 'Phone, Black 2615.

Hazzard, Mrs. Mary A., C.S. 9 A.M. to 12 M. 6460 Monroe Ave. Tel. Hyde Park 5579.

Heligren, Miss Hilda P., C.S. 263 Hazel Avenue, near Wilson Ave. Tel. Edgewater 2187.

Hess, Mrs. Rilla Meeker, C.S. 6950 Normal Boulevard. Telephone, Wentworth 3607.

Hesse, Mrs. Johanna, C.S. 2 to 5 P.M., except Friday. 420 N. Normal Parkway.

Hewen, Mrs. Eva L., C.S. 1440 Perry Street.

Hewes, Mrs. Georgia Manly, C.S. 70 North Central Park Avenue. 'Phone, Kedzie 1445.

Heyd, Mrs. Mary E., C.S. 9 A.M. to 2 P.M. Suite 1, 141 Oakwood Boulevard. Telephone, Douglas 2297. Res. Tel. Douglas 7555.

Higgins, Miss Louise E., C.S. 9 A.M. to 12 M. 184 East 52d Street.

Hill, Mrs. Louise L. N., C.S. 7849 Eggleston Avenue. 'Phone, Wentworth 5292.

Hilton, Mrs. Helen Hayden, C.S. 10 A.M. to 3 P.M., except Saturday. 356 West 67th Street. 'Phone, Wentworth 2883.

Hirsch, Mrs. Leah J., C.S. 6 E. Madison St.

Hiskey, Miss Winona H., C.S. 1448 N. Halsted.

Hjerman, Mrs. Bertha Gruschow, C.S. 10 A.M. to 12 M. 2371 N. Ashland Av. Tel. Irving 4057.

Hoadley, Mrs. Josephine F., C.S. 10 A.M. to 2 P.M., except Thursday. 608 East 44th St.

Holman, Mrs. Fannie, C.S. Hours, 2 to 5 P.M. 4503 Woodlawn Avenue. 'Phone, Blue 4641.

Hovelman, Mrs. Mattie, C.S. 152 S. 45th Ave.

Hubbell, Mrs. Kate G., C.S. 460 Winthrop Avenue. Telephone, Edgewater 750.

Hughes, Mrs. Lelia C., C.S. 9 A.M. to 12 M. 145 Oakwood Boulevard. Tel. Douglas 1328.

Hummel, Mrs. Abigail D., C.S. 4146 Ellis Ave.

Hunt, Mrs. Fannie B., C.S. Hours, 9 A.M. to 12 M. 3906 Lake Ave. Tel. Douglas 57.

Husser, Joseph J., C.S. 178 Buena Avenue.

Hyde, Miss Edith, C.S. 116 Warren Avenue.

Irvin, Mrs. Isabella E., C.S. 9 A.M. to 12 M., except Fri. 2566 N. Ashland Av., Ravenswood.

Irwin, Edward, C.S. 510, 6 E. Madison St. Tel. Central 6994. Res. Tel. Irving 4090.

Jacobs, Mrs. Julia A., C.S. 10 A.M. to 2 P.M. 4656 Woodlawn Avenue. 'Phone, Drexel 2873.

James, Mrs. Virginia C., C.S. 1553 Windsor Av.

Jenkins, Mrs. Anna C., C.S. 200 Orchestra Bldg., 168 Michigan Ave. Tel. Harrison 5530.

Jennings, Miss M. Helen, C.S. 10 A.M. to 12 M. 4748 St. Lawrence Avenue.

Jerome, Mrs. Sue M., C.S. 3125 South Park Avenue. Telephone, Douglas 7138.

Jones, Miss Alice L., C.S. 601 W. 60th Street.

Jones, Mrs. Alice L., C.S. 1105 Early Avenue.

Jones, Miss Frances C., C.S. 2326 Indiana Ave.

Jones, Miss Maria W., C.S. 2326 Indiana Ave.

Kahn, Miss Fannie G., C.S. 78 E. 34th Street.

Kayne, Mrs. Mary Clay, C.S. Tuesday, Thursday, and Saturday. 6 E. Madison Street.

Kayne, Thomas Young, C.S. 10 A.M. to 4 P.M. 6 E. Madison St. Office 'Phone, Central 4315; Residence 'Phone, Edgewater 1547.

Keith, Mrs. Susan A., C.S. 9 A.M. to 1 P.M. 450 Elm Street. 'Phone, North 3732.

Kent, Miss Florence L., C.S. 6536 Harvard Avenue. Telephone, Wentworth 1313.

Kiechle, Miss Barbara, C.S. 5521 Sangamon St.

Kimball, Edward A., C.S.D. Post Office Box 518.

Kimball, Mrs. Harriet A., C.S. 9 A.M. to 1 P.M. 5249 Calumet Ave. Tel. Edgewater 3852.

King, Mrs. Grace G., C.S. 8 A.M. to 1 P.M. 54 East 40th Street. Telephone, Douglas 3012.

King, Miss Kathrine, C.S. Tues., Thurs., Sat. mornings. 6 E. Madison St. Tel. Central 6489.

CHICAGO, ILL.

Skinner, Mrs. Franke B., C.S. 8 A.M. to 1 P.M. Other hours by appointment. 6320 Woodlawn Avenue. Tel. Hyde Park 1522.
Slauson, Charles Lewis, C.S. The Hollywood, 1308 Hollywood Ave. 'Phone, Edgewater 4759.
Smiley, Hiram F., M.D., C.S. 7834 Hawthorn Av.
Smith, Mrs. Ada F., C.S. 1439 Sheridan Road, Buena Park.
Smith, Miss Altha M., C.S. 39 E. 47th Street.
Smith, Miss Emma H., C.S. 58 So. Wood St.
Smith, Mrs. Kate H., C.S. 9 A.M. to 12 M. 2655 Robey Street, Ravenswood.
Smith, Mrs. Mathilda, C.S. 9 A.M. to 12 M., except Thurs. 1649 Barry Ave., east of Clark.
Snyder, Mrs. Nellie B., C.S. 4341 Greenwood Avenue. Telephone, Oakland 3988.
Spies, Mrs. Elizabeth, C.S. 747 W. Chicago Av.
Spoehr, Mrs. Frida, C.S. 1088 Evanston Ave.
Stafford, Mrs. Mary D., C.S. 7 to 10 A.M. 1005 Jackson Blvd. Tel. Ashland 8042.
Stanhope, Mrs. Maude L., C.S. 1503 Windsor Avenue. Telephone, Edgewater 3221.
Stebbins, Mrs. Kate Z., C.S. Mornings, except Wed. 1853 Surf St. Tel. Lakeview 5822.
Stein, Mrs. Isabella F., C.S. 10 A.M. to 4 P.M. 710, 6 E. Madison St. 'Phone, Central 3096.
Stephens, Mrs. Frankie C., C.S. 10 A.M. to 12.30 P.M. 970 Washington Boulevard.
Stephens, Mrs. Ida M., C.S. 2570 N. Ashland Av.
Stephenson, Mrs. Hannah, C.S. 4200 Berkeley Avenue. Telephone, Drexel 2656.
Steveley, Mrs. Lucy Maria, C.S. 1 to 4 P.M. 6 E. Madison Street. Telephone, Central 4759.
Stevens, Mrs. Melville M., C.S. 9 A.M. to 12 M. 10559 Prospect Avenue.
Stevenson, Miss Maria Louise, C.S. 9 A.M. to 12 M. 828 Glen Lake Ave. Tel. 3027 Edge.
Stewart, Miss Mary, C.S.B. Normal Course Graduate of the Massachusetts Metaphysical College. Practitioner and Teacher. 4548 Oakenwald Avenue. Telephone, Oakland 1871.
Stewart, Mrs. Mary P., C.S. 1030 N. Sawyer Av.
Stokes, Mrs. Laura H., C.S. 6051 Madison Ave.
Stoy, Mrs. Lillie G., C.S. 4948 Washington Av.
Stroup, Mrs. Josie, C.S. 12.30 to 4 P.M. 6 E. Madison St., Room 503. 'Phone, Central 6304; Residence 'Phone, Oakland 2532.
Sturtevant, Mrs. Mary Weeks, C.S. 145 Oakwood Boulevard, The Allen. 'Phone, Douglas 1237.
Swander, Mrs. Sidney K., C.S. 9 A.M. to 12 M. 530 Laurel Avenue, Austin.
Swift, George P., C.S. 9 A.M. to 5 P.M. 6 E. Madison Street, Suite 707. Telephone, Central 6915. Residence, 4553 Oakenwald Ave.
Swift, Mrs. Mary Etta, C.S. Mornings, 4553 Oakenwald Avenue. Telephone, Drexel 3351. Afternoons, 6 E. Madison Street, Suite 707.
Taylor, James J., C.S. Mornings, 395 South Campbell Avenue. 'Phone, 6021 Ashland.
Temple, Mrs. Lucy L., C.S. 3705 Ellis Avenue.
Thompson, Miss Agnes B., C.S. Hours, 9 A.M. to 5 P.M. 4601 Indiana Ave. Tel. Drexel 6173.
Thompson, Mrs. Margarette E., C.S. 3271 Beacon Street. 'Phone, Edgewater 2443.
Thomson, Miss Mary L., C.S. Mornings. 4656 Woodlawn Avenue. Telephone, Drexel 2873.
Thorsen, Miss Mary, C.S. 9 A.M. to 1 P.M. 873 N. Irving Avenue. Tel. Humboldt 8136.
Tilly, Mrs. Leola S., C.S. 1 to 5 P.M. 6436 Lexington Avenue. 'Phone, Hyde Park 4854.
Tinnin, Miss Lucille, C.S. 271 Oakwood Boulevard. Telephone, Douglas 745.
Towne, Mrs. Grace H., C.S. 4169 Lake Ave.
True, Mrs. Ellen B., C.S. 1 to 4 P.M. 704, 6 E. Madison St. Res. 6159 Lexington Ave.
Tuttle, Mrs. Annie D., C.S. 9 A.M. to 12 M. 7222 Harvard Ave. 'Phone, Wentworth 2260.
Van Meter, Mrs. Kittie, C.S. 438 Englewood Avenue. Telephone, Normal 2664.
Vanzwoll, Walter H., C.S. 140 Dearborn St. Tel. Central 288. Res. Tel. Edgewater 1278.
Venni, Mr. Ermete, C.S. 78 East 34th Street.
Venni, Mrs. Henrietta Kahn, C.S. 78 E. 34th St.

CHICAGO, ILL.

Vordermark, Mrs. Lucinda, C.S. 9 A.M. to 12 M. 627 E. 41st St., Flat 3. Tel. Gray 6036.
Walker, Mrs. Sarah M., C.S. 9 A.M. to 12 M. 6153 Kimbark Ave. Tel. Hyde Park 2335.
Walters, Miss Annie L., C.S. 3835 Ellis Ave.
Warner, Mrs. Ida A., C.S.B. Mornings. 1447 Gault Avenue. Telephone, Edgewater 1378.
Waterman, Mrs. Nannie E., C.S. 9 A.M. to 12 M. 319 Clark Av., Austin. Tel. Austin 6083.
Wazau, Miss Marguerite, C.S. 4939 Vincennes.
Webster, Mrs. Elizabeth, C.S.D. 705, 6 East Madison Street. Telephone, Central 1881.
Weeks, Mrs. Abbie D., C.S. 10 A.M. to 3 P.M. 1828 Oakdale Ave. 'Phone, Lakeview 2176.
Welch, Mrs. Nancy S., C.S. 9 A.M. to 1 P.M. 1010 East 60th Street.
Wenderoth, Mrs. Anna, C.S. 1311 Wilson Avenue. 'Phones, Edgewater 1244; Res. 4094.
Wessman, Mrs. Hannah, C.S. 9 A.M. to 12 M. 1742 Briar Place. Telephone, Graceland 418.
Whitaker, Mrs. Clara L., C.S. 1657 Adams St.
White, Mrs. Elizabeth M., C.S. 9 A.M. to 12 M., except Wednesday. 3937 Ellis Avenue.
White, Mrs. Harriet R., C.S.B. Hours, 9 A.M. to 12 M., except Saturday. 1437 Gault Ave.
White, Mrs. Mary Fuller, C.S. 3228 Prairie Avenue. 'Phone, Douglas 462.
White, Mrs. Minnie A., C.S.B. 12 M. to 4 P.M., except Sat. 708, 6 Madison St. Tel. 6975 Cent.
Wilcox, Mrs. Ella De Groff, C.S. 9 A.M. to 12 M. 6058 Madison Ave. 'Phone, Midway 63.
Williams, Miss Elma E., C.S. 9 A.M. to 1 P.M. 56 E. 47th Street. Telephone, Oakland 2720. Residence telephone, Drexel 9478.
Williams, Mrs. Emily C., C.S. 8 A.M. to 2 P.M. 325 West 66th St. Tel. Garfield 2727.
Williams, Mrs. Minnie W., C.S. 273 E. 46th St.
Williamson, Miss Annie, C.S. 9 A.M. to 1 P.M. 1716 Sheridan Road. 'Phone, Edgewater 4503.
Wilson, Mrs. Alvaline S., C.S. 4507 Woodlawn Avenue. Telephone, Gray 4641.
Wilson, Mrs. Gussie Howard, C.S. 2 to 4 P.M. 4062 Michigan Terrace. Tel. Douglas 1951.
Wines, Mrs. Theresa W., C.S. 10 A.M. to 1 P.M. 6 E. Madison St. Tel. Central 4759. Res. 1030 N. Sawyer Ave. Tel. Humboldt 2014.
Wingert, Mrs. Minnie H., C.S. 10 A.M. to 12 M. 1524 Perry Street, Ravenswood.
Winne, Archibald, C.S. Mornings, 183 E. 54th Street; afternoons, 6 E. Madison Street.
Wixson, Mrs. Florence E., C.S. 3747 Ellis Avenue. Telephone, Douglas 5710.
Wolfe, Edward D., C.S. 4944 Washington Ave.
Wolsey, Mrs. Mary E., C.S. 1 to 4 P.M. 527 East 62d Street. Telephone, Hyde Park 2934.
Wood, Albert A., C.S. 850 Jackson Boulevard.
Wood, Mrs. Edna S., C.S. 4632 Lake Avenue. Telephone, Drexel 9254.
Yates, Mrs. Ida Downs, C.S. 9 A.M. to 2 P.M. 4025 Ellis Avenue. Telephone, Aldine 1154.
Young, Bicknell, C.S.B. 1224 The Republic, 209 State Street.
Young, Mrs. Elisa M., C.S.B. Normal Course Graduate. 1224 The Republic, 209 State St.
Young, Miss Henriette G., C.S. 10 A.M. to 12 M., except Tuesday. 1447 Gault Avenue.
Zindel, Miss Sophie, C.S. 1745 Oakdale Ave.

DANVILLE, ILL.

Emery, Mrs. Mabel Blanchard, C.S. 108 Pine Street. Telephone, 1364.
Hamilton, Mrs. Hortense B., C.S. 10 A.M. to 12 M. Suite 306, The Holland. 'Phone, 43.
Kellogg, Mrs. Adelaide E., C.S. Hours, 10 A.M. to 12 M. 932 Hazel Street. 'Phone, 534.

DECATUR, ILL.

Durfee, Mrs. Sarah A., C.S.B. 424 W. Prairie.
Kinsman, Mrs. Abbie D., C.S. 424 Prairie Ave.

DIXON, ILL.

Strong, Mrs. Mary B., C.S. Telephone, 1058.

EAST ST. LOUIS, ILL.

Fox, Mrs. Fannie C., C.S. 9 A.M. to 12 M. 738 Veronica Ave. Tels. East 1907; St. Clair 437 L.
Messick, Mrs. Sarah P., C.S. 517 N. 9th St. Tel.
Willbur, Mrs. Elsie V., C.S. 408 N. 14th St. Tel.

PEORIA, ILL.
Perry, Mrs. Grace M., C.S. 1 to 3 P.M. 411 Fredonia Avenue.
Seabury, Miss Jeannette R., C.S. 1 to 3 P.M. 1221 North Jefferson Avenue.
Straesser, Miss Sarah, C.S. 1 to 3 P.M., except Monday. 506 Fourth Avenue.
Tyng, Mrs. Alice R., C.S. Hours, 8 to 9.30 A.M. and 1 to 2.30 P.M. 146 Randolph Ave.

PLAINFIELD, ILL.
Keen, Miss Sarah Elizabeth, C.S. 9 A.M. to 12 M.

POLO, ILL.
Trumbauer, Mrs. Mary B., C.S. 10 A.M. to 12 M.

PRINCETON, ILL.
Peckham, Mrs. Martha Moses, C.S. 429 East Peru Street.

QUINCY, ILL.
Castle, Mrs. Mary E., C.S. 323 Jersey Street.
Clarke, Mrs. Leoline B., C.S. 321 So. 11th St.
Lambert, Mrs. Martha I., C.S.D. 9 A.M. to 12 M. 205 York Street.
Rogers, Mrs. Ellenora P., C.S. 1627 Maine St.

RIVER FOREST, ILL.
Howe, Mrs. Frances S., C.S. 267 Oak Avenue.

RIVERSIDE, ILL.
Whitman, Mrs. Maude Louise, C.S. Herrick Road. 'Phone, Riverside 16.

ROCKFORD, ILL.
Carveth, Mrs. Elsie B., C.S. 2 to 4 P.M., except Saturday. 204 Irving Avenue.
Cooper, Mrs. Bertha A., C.S. 1 to 3.30 P.M. 317 Deuel Court. Both 'Phones, 1593.
Parker, Mrs. Lula, C.S. 9 A.M. to 12 M. 108 Lawn Place. Telephone, 8964.
Willis, George E., C.S. Hours, 8 A.M. to 5.30 P.M. 614 Rockford Trust Building. Home 'Phone, 442; Long Distance, Main 294.
Willis, Mrs. Hannah A., C.S. 614 Trust Bldg.

ROCK ISLAND, ILL.
Dart, Mrs. Elizabeth W., C.S. 853 19th Street.
Denkmann, Mrs. Rhoda L., C.S. 625 26th St.
Freistat, Mrs. Catherine, C.S. 2503 8th Avenue.
Kohn, Mrs. Regina, C.S. 1 to 3 P.M. 824 23d Street.
Mixter, Mrs. Lena D., C.S. 754 23d Street.
Roth, Mrs. M. Eugenia, C.S. 748 23d Street.
Sheldon, Mrs. Gertrude B., C.S. 1 to 3 P.M. 2534 7th Avenue. Telephone, 597.
Watts, Robert M., C.S. 2400 5th Avenue.

SPRINGFIELD, ILL.
Ackerman, Miss Etta, C.S. 528½ S. S. Square. 'Phones, Central Union 1359; Inter-State 1552.
Hill, Mrs. Hannah, C.S. 108 E. Charles Street.
Hodge, Jacob, C.S. 418 South Spring Street.
Long, Mrs. Emma J., C.S. 209 W. Scarritt St.

ST. CHARLES, ILL.
Caldwell, Mrs. Ida M., C.S. Sixth Street.

STERLING, ILL.
Bencus, Mrs. Mary L., C.S. 8 A.M. to 12 M.

TAYLORVILLE, ILL.
Willey, Mrs. Cordelia V., C.S.D. Teacher and Practitioner. 505 East Market St. 'Phone.

TUSCOLA, ILL.
Goldman, Mrs. Catharine, C.S.

WAUKEGAN, ILL.
Guthrie, Mrs. Alice E., C.S. 219 Hickory St.
Hines, Mrs. Jennie K., C.S. 924 Grand Avenue.
Norman, Mrs. Anna, C.S. 9 A.M. to 12 M. 216 Sheridan Road. 'Phone, 3754.

WEST CHICAGO, ILL.
Fry, Henry C., C.S. P. O. Box 188.

WEST PULLMAN, ILL.
Nelson, Mrs. Helen, C.S. 12026 Eggleston Ave.

WHEATON, ILL.
Crankshaw, Mrs. Esther K., C.S. 'Phone, 921.

WILMETTE, ILL.
Cochran, Miss E. Gertrude, C.S. 519 W. Railroad Avenue. 'Phone, 1902.
Parr, Mrs. Matilda L., C.S. 9 to 11 A.M., except Sat. and Sun. 605 Central Ave. Tel. 1423.

WINNETKA, ILL.
Joy, Mrs. Ida V., C.S. Pine and Locust Sts.
Martin, Mrs. Maggie, C.S. Door west of P. O.

Indiana.

ALEXANDRIA, IND.
Casner, Mrs. Mary E., C.S. 727 N. Harrison St.

ANDERSON, IND.
Bennett, Armita O., C.S. 725 W. 17th Street.
Estep, Mrs. Minnie E., C.S. 112 West 8th St.
Metcalf, Stephen, C.S. 26 West 4th Street.
Waltz, Lewis, C.S. 1304 Hendricks Street.
Waltz, Mrs. Rebecca, C.S. 1304 Hendricks St.
Farmer, William M., C.S. Telephone, 487.

CLAYPOOL, IND.
Loehr, Mrs. Jennie K., C.S.

COLUMBUS, IND.
Phillips, Louis K., C.S. Baker's Law Building.

CONNERSVILLE, IND.
Bucher, Mrs. Barbara, C.S. 820 N. Eastern Av.

ELKHART, IND.
Deal, Mrs. M. Adelia, C.S. 525 High Street.
Philliber, Mrs. Viola E., C.S. 402 N. 2d Street.
Snyder, Mrs. Carrie P., C.S. 214 High Street. Telephone, 1439.

ELWOOD, IND.
Woods, Mrs. Linnie E., C.S. 1925 No. D St.

EVANSVILLE, IND.
Collson, Miss Mary E., C.S. American Trust Building. Tel. 578; Res. Tel. 578-2.
Koerber, Mrs. Katherine C., C.S. 1112 E. Ia. St.
Peelar, Mrs. Louise C., C.S. 1 to 5 P.M. 905 Riverside Avenue.
Vallade, Louis F., C.S. 1230 Upper 6th Street.
Yates, Miss J. E. Ethel, C.S. 403 Oak Street.

FORT WAYNE, IND.
Stonecifer, Mrs. Lessie, C.S. 219 E. De Wald Street. Telephone, 6863.
Vordermark, Henry P., C.S. 1810 Maumee Ave.
Woods, Mrs. Louise J., C.S. 127 East Washington Boulevard. Home 'Phone, 1365.

FRANKFORT, IND.
Palmer, Mrs. Mary J., C.S. 9 A.M. to 2 P.M. 552 East Wabash Street. Telephone, 1041.

FRANKLIN, IND.
Goodman, Mrs. Emma, C.S. 597 W. Madison St.
Kerlin, Miss Mabel, C.S. 51 W. King Street.

GOSHEN, IND.
Rule, Mrs. Sarah F., C.S. 320 South 3d St.
Sims, Mrs. Frances, C.S. 902 So. Main Street.
Thompson, Mrs. Mate C., C.S. 218 N. 3d St.

GREENFIELD, IND.
Bush, Mrs. May H., C.S. 22 Vine Street.

HUNTINGTON, IND.
De Cew, Mrs. Ellen K., C.S. 44 E. Tipton St.

INDIANAPOLIS, IND.
Allison, Miss Olive, C.S. 610 Odd Fellows Bldg. 'Phones, New 4475; Old, Main 360.
Brewer, Mrs. Hattie M., C.S. 2 to 5 P.M. 722 E. 22d Street. Telephone, New 7833.
Burdick, Miss Meta, C.S. 1112 Odd Fellows Building.
Cameron, Mrs. Katharine Fairbank, C.S. 8 The Delaware.
Cox, Mrs. Margaret A., C.S. 11 E. Mich. St.
Crawford, Mrs. Rose Ella, C.S. 9 A.M. to 4 P.M. 914 Broadway. Telephone, New 3354.
Dorland, Mrs. Annie B., C.S.B. Teacher and Practitioner. 1603 Central Avenue.
Easterday, R. Stanhope, C.S. Hours, 1 to 3 P.M. 818 Board of Trade.
Flenner, Mrs. Rose C., C.S. 9 Plaza. Tel. 993.
Gibson, Mrs. Elizabeth M., C.S. 10 A.M. to 4 P.M. 309½ E. Walnut St. New 'Phone, 1520.

VINCENNES, IND.
Adams, Mrs. Irene W., C.S. 427 Broadway.
Buckles, Robert L., C.S. 1235 Broadway. New 'Phone, 873 X.
Hackmann, Miss Ella, C.S. 125 No. 2d Street.

WABASH, IND.
Aukermon, Mrs. Rebecca E., C.S. 19 E. Hill St.
Latchem, Mrs. Mary, C.S. 9 A.M. to 1 P.M. 50 Manchester Avenue. 'Phone, 489.

Iowa.

ALBIA, IA.
Hanks, Miss Laura, C.S. 316 E. Washington Avenue.

ALGONA, IA.
Blackford, Mrs. Emily E. P., C.S.

BURLINGTON, IA.
Brach, Miss Ernestine W., C.S. Hours, 10 A.M. to 12 M., 1 to 3 P.M. 518 Tama Bldg.
Donahue, Miss Grace M., C.S. 1018 Maple St.
Felker, Mrs. Cordelia, C.S. 1718 S. Main St.
Minton, Mrs. Emma N., C.S.B. Normal Course Graduate. 9 A.M. to 12 M. 202 Spring St.
Parsons, Miss Edith L., C.S. 903 Summer St.
Pierson, Mrs. Emily D., C.S. 801 South Garfield Avenue.
Potts, Miss Minnie Louise, C.S. 400 S. 8th St.

CEDAR RAPIDS, IA.
Bartholomew, Miss Cora, C.S. 10 A.M. to 2 P.M. 1608 C Ave. Tels. Iowa 275-2 L; Local 416.
Bunger, Mrs. Eliza Hudson, C.S.B. 9 A.M. to 12 M. 602 9th Street.
Crawford, Norval M., C.S. 10 A.M. to 2 P.M. 120 2d Avenue, West. Both 'Phones.
Currier, Mrs. Laura A., C.S. 10 A.M. to 2 P.M. 1739 A Avenue. New 'Phone, 1223 Red.
Dowdell, Miss Maude, C.S. 9 A.M. to 1 P.M. Room 604, C. R. Savings Bank Bldg. Tels.
Fitch, Miss Grace Virginia, C.S. 8 to 11 A.M. 1422 4th Avenue. Old telephone, 122 L 4.
Lyman, Mrs. Clara D., C.S.B. Normal Course Graduate. Practitioner and Teacher. Room 604, Cedar Rapids Savings Bank. Residence, 1608 C Avenue. 'Phones.
Machacek, Miss Anna O., C.S. 602 9th Street.
Millis, Mrs. Ida E., C.S. 121 2d Avenue, West.
Smith, Charles Taylor, C.S.B. Normal Course Graduate. 9 A.M. to 12 M. 1249 2d Avenue.
Smith, Mrs. Mary M., C.S.B. Normal Course Graduate. Practitioner and Teacher. 1249 2d Avenue. Both telephones.

CENTERVILLE, IA.
Sandahl, Mrs. Anna, C.S. 544 No. Main Street.

CHARLES CITY, IA.
Hand, Mrs. Mary Cheney, C.S.B. Normal Course Graduate. Practitioner and Teacher.
Morris, Miss Daisie May, C.S.

CHEROKEE, IA.
Blake, Mrs. Rebecca B., C.S. 432 Euclid Ave.

CLEAR LAKE, IA.
Campbell, Mrs. Ida C., C.S.

CLINTON, IA.
Bratt, Mrs. Julia E., C.S. 130 Third Avenue.
Burnham, Julia M., C.S.D. Practitioner and Teacher. 513 Sixth Avenue.
Hansen, Mrs. Maria C., C.S. 335 Hickory St.
Rixon, Mrs. Margaret D., C.S. 303 Fourth Ave.

COLFAX, IA.
Clark, Miss Alice A., C.S.

COUNCIL BLUFFS, IA.
Hastings, Mrs. Carrie A., C.S. 240 Harrison St.
Jones, Mrs. Mary I., C.S. 219 Turley Avenue.
Munger, Mrs. Julia, C.S. 320-321 Marrian Blk.
Tulleys, Mrs. Sarah E., C.S. 151 Park Ave.
Walther, Mrs. Caroline, C.S. 213 Harrison St.

CRESTON, IA.
Hurlburt, Mrs. Amelia, C.S. Corner Mills and Lincoln Streets. Telephone, 595.
Smith, Mrs. Augusta, C.S. 409 So. Pine Street.

DAVENPORT, IA.
Baril, Mrs. Sadie L., C.S. 1641 Rock Island St.
Goodwin, Mrs. Ella M., C.S. 654 Tremont Ave.
Housman, Mrs. Jacoba G., C.S. 2227 W. 3d St.
Lay, Mrs. Amanda E., C.S. 2 to 4 P.M. 804 East Locust Street.
McCormick, Mrs. Agnes M., C.S. 707 E. 14th St.
Mosenfelder, Mrs. Millie, C.S. 9.30 A.M. to 12.30 P.M. 1902 Grand Avenue.
Solbrig, Mrs. Mary H., C.S. 707 W. 7th St.

DENISON, IA.
Cornwall, Mrs. Emma, M.D., C.S.B. 9 A.M. to 4 P.M.

DES MOINES, IA.
Campbell, Miss Valeria J., C.S. 1418 High Street. Both 'Phones.
Dissmore, Mrs. Mollie, C.S. 1 to 3 P.M., except Monday. 1540 Linden St. Both 'Phones.
Hill, Mrs. Cora P., C.S. 1420 11th Street. Telephone, Iowa 2550.
Hurley, Mrs. Louise M., C.S. 2 to 5 P.M. 430-31 Utica Bldg. Ia. Tel. Res. Mutual Tel.
Johnson, Mrs. Nettie S., C.S.B. 10 A.M. to 1.30 P.M. 523 Equitable Building.
Knap, Mrs. Mary E., C.S. 1825 Oakland Ave.
McCord, Mrs. Victoria G., C.S.B. 10 A.M. to 1 P.M. 500 Youngerman Bldg. Both 'Phones.
Miller, Bert A., C.S. 10 A.M. to 2 P.M. 430-31 Utica Building. Iowa Tel. at Office and Res.
Miller, Mrs. Martha K., C.S. 1215 31st Street.
Moore, Mrs. Susan, C.S. Mornings. 1044 19th Street. Both 'Phones.
Nagel, Mrs. Frances M., C.S. 1 to 3.30 P.M., except Saturday. 206-7 K. of P. Block. Residence, 3612 4th Street. Both 'Phones.
Rendall, John L., C.S.B. Normal Course Graduate. Practitioner and Teacher. 521 Equitable Bldg. Res. 2834 Rutland Avenue.
Rendall, Mrs. May S., C.S.B. Normal Course Graduate. 2834 Rutland Avenue.

DUBUQUE, IA.
Neu, John T., C.S. 9 to 11 A.M. 1179 Iowa St.

FAIRFIELD, IA.
Louden, Mrs. Lizzie C., C.S.

FORT DODGE, IA.
Engle, Mrs. Mary A., C.S. 115 North 8th St.
Lincoln, Mrs. Lucy P., C.S. 226 So. 13th St.

FORT MADISON, IA.
Waterhouse, Mrs. Margaret R., C.S. 9 A.M. to 12 M. 1325 2d Street. Bell 'Phone, 111 M.

GRINNELL, IA.
Beaton, Mrs. Margaretta Ella, C.S. 1216 Main.

INDEPENDENCE, IA.
Barnhart, Miss Frennella I., C.S.

IOWA CITY, IA.
Horton, Mrs. Minnie, C.S. 410 Summit Street.
Lewis, Mrs. Jennie L., C.S. Hours, 9 A.M. to 2 P.M. Koza Building, College Street.

KEOKUK, IA.
Dollery, Mrs. Avarilla P., C.S. 908 Orleans Street. Telephone, Bell 331 X.
Gampert, Miss Katherine Louise, C.S. 823 Franklin Street. Iowa telephone.
Schmitt, Miss Anna M., C.S. 1225 Concert St.

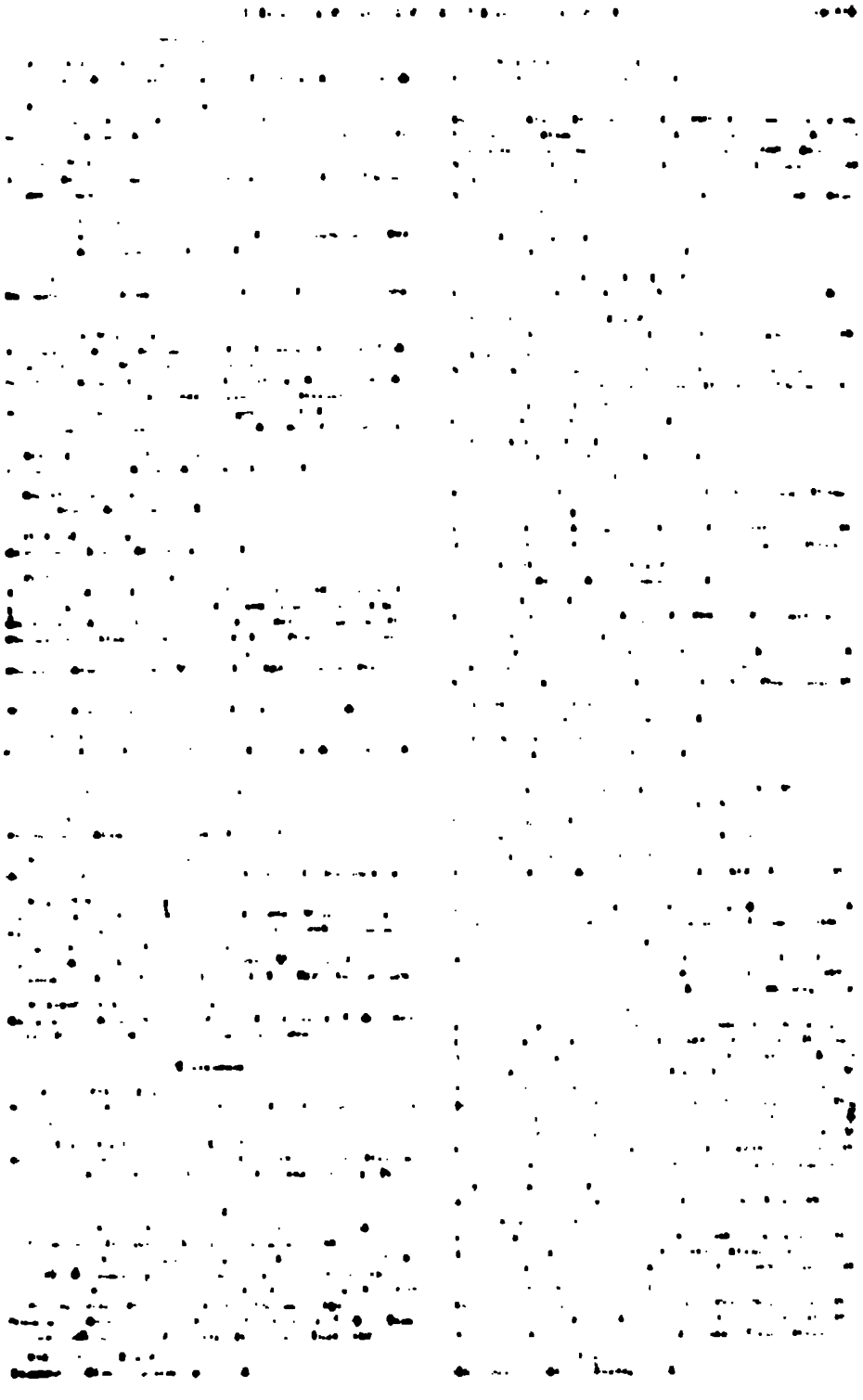
LIME SPRINGS, IA.
Roberts, Mrs. Bertha L., C.S. 9 to 11 A.M.

LYONS, IA.
Nahnsen, Ingwer, C.S. 217 South 6th Street.
Nahnsen, Mrs. Lena C., C.S. 217 So. 6th St.

MAQUOKETA, IA.
Kozak, Mrs. Jennie, C.S. 9 to 11 A.M. 209 Otto Street. Old telephone.

MARSHALLTOWN, IA.
Robbins, Mrs. Addie M., C.S. 708 W. Main St.

MASON CITY, IA.
Markley, Mrs. Lilian E., C.S.B. 221 Cedar Ave.
Wickersham, Mrs. Avie E., C.S. 152 The Kirk.



LONGTON, KAN.
Franklin, Mrs. Martha Alida, C.S.

MANHATTAN, KAN.
Greene, Mrs. Lillian M., C.S. 321 Poynts Avenue. Residence, 608 Houston Street. Tels.
Krudop, Miss Katrine, C.S. 'Phone, 1701.

MARYSVILLE, KAN.
Shepard, Mrs. Lillie B., C.S.

NEODESHA, KAN.
Ratzlaff, Cornelius B., C.S. 9 A.M. to 3 P.M. 108 Wisconsin Street. Telephone, 324.

OLATHE, KAN.
Phillips, Mrs. Jennie B., C.S. 313 Chestnut St.

PAOLA, KAN.
Homrighausen, Mrs. Lucretia, C.S. Tel. 40 B.

PARSONS, KAN.
Brewer, Mrs. Joan M., C.S. 2 to 5 P.M. 1614 Washington Avenue. Bell 'Phone, 1484.
Kiser, Miss Harriet, C.S. 9 A.M. to 12 M. 1531 Broadway. Bell 'Phone, 1494.

PITTSBURG, KAN.
Gaskell, Mrs. Carrie, C.S. 401 W. Euclid Ave.

SALINA, KAN.
Diemer, Miss Alice S., C.S. 218 S. 9th Street.

SENECA, KAN.
Settle, Mrs. Josephine Scrafford, C.S.

TOPEKA, KAN.
Chapman, Mrs. Margaret S., C.S. 525 Leland.
Dewar, Mrs. Emma, C.S. 1029 Polk Street.
Fisk, Mrs. Harriet E., C.S. Hours, 1 to 5 P.M., except Wed. and Sat. 422 W. 7th St.
Fisk, Winslow C., C.S.D. Primary and Obstetric Course Graduate of the Massachusetts Metaphysical College. Practitioner. 422 West 7th Street, corner Topeka Avenue. 'Phones, Independent 278 and Bell 1216.
Herr, Henry T., C.S. 515 West 6th Street. Independent telephone, 2824 Red.
Hill, Mrs. Addie P., C.S. 900 Topeka Avenue.
Hill, George M., C.S. 900 Topeka Avenue.
McKinstry, Mrs. Adelpha F., C.S.B. Normal Course Graduate. Room 14, 822 Kansas Ave.
McKinstry, Willis D., C.S.B. Normal Course Graduate. Practitioner and Teacher. Room 14, 822 Kansas Ave. Independent 'Phone, 916.
Smith, Mrs. A. J. Hudson, C.S. 420 W. 10th Av.
Smith, Mrs. Mary G., C.S. 1035 Buchanan Street. Telephones, Ind. 2065; Bell 1856.
Welles, Miss Ruth A., C.S. 9 A.M. to 12 M. Copeland Hotel. Tels. Ind. 1798; Bell 136.
Whittaker, Mrs. Carrie S., C.S. Hours, 9 A.M. to 12 M. 107 W. 11th St. Ind. Tel. 1434.

WATERVILLE, KAN.
Hall, Mrs. Laura S., C.S.
Thomas, Mrs. Mary S., C.S.

WICHITA, KAN.
Aldrich, Mrs. Anna A., C.S. 403 N. Walnut St.
Allen, Mrs. Marie Switzer, C.S. 1656 Park Place. 'Phones, Bell 348; Ind. 1825 Blue.
Bellmann, Mrs. Sophie Rosa, C.S. 2 to 5 P.M. 312 Riverview. Bell 'Phone, 2687.
Bond, Mrs. Dora Lillian, C.S. 1 to 4 P.M. 229 Charles Street. 'Phone, 1281 Green.
Burton, Mrs. Sophia S., C.S. 9 A.M. to 1 P.M. 307 South Senica Street.
Goodwine, John, C.S. 9 A.M. to 2 P.M. 411 St. Francis Ave. Independent 'Phone, 767 White.
Goodwine, Mrs. Mary J., C.S. 10 A.M. to 2 P.M. 411 St. Francis Ave. 'Phone, 767 White.
Hildebrand, Mrs. Emma C., C.S. 9 to 11 A.M. 840 Spaulding Avenue, Riverside.
Jocelyn, Mrs. Madeleine Taylor, C.S. 10 A.M. to 5 P.M. Houck Block. Bell 'Phone, 2335.
Nessly, Mrs. Isola H., C.S. 204 So. Osage Street. 'Phones, Independent 1789; Bell 2874.
Parsons, Mrs. Lizzie Mallory, C.S. 9 to 11 A.M. and 2 to 5 P.M. 423 South Market Street.
Tucker, Mrs. Anna E., C.S. 9 to 11 A.M. 228 North Topeka Avenue.

WINFIELD, KAN.
Light, Miss Belle M., C.S. 316 E. 12th Ave.

YATES CENTRE, KAN.
Dobyns, Mrs. Manie Yates, C.S.

Kentucky.

COVINGTON, KY.
Smith, Mrs. Sylvesta, C.S. 9 A.M. to 3 P.M. 18 East 18th Street. 'Phone, S. 614 Y.

GEORGETOWN, KY.
Lancaster, Mrs. Malinda J., C.S.D. Hotel Lancaster.

HENDERSON, KY.
Ward, Mrs. S. Isabel, C.S. 124 Powell St. Tel. 81.

LEXINGTON, KY.
Hood, Miss Florence, C.S. 137 East High St.
Poynter, Miss Metta M., C.S. 111 Hagerman Ct.
Rogers, Miss Helen, C.S. 423 Walnut Street.
Wickliffe, Mrs. Arris, C.S. 2 to 5 P.M. 198 N. Broadway. Tel. 1420 Y.

LOUISVILLE, KY.
Duvall, Mrs. Jennie H., C.S. 100 Jacob Street.
Jones, Lewis H., C.S.B. Teacher and Practitioner. Office and Residence, 620 First Street. Both telephones.
Russell, Mrs. Jane M., C.S. 2 to 5 P.M. 1075 Cherokee Road. Telephone, East 142.
Simmons, Mrs. Blanche V., C.S. 10 A.M. to 12 M. 933 Fourth Avenue. 'Phone, South 709.
Truman, Miss Clara L., C.S. Mornings, except Wed. and Sat. "The Guthrie Coke." 4th and Chestnut Sts. Rm. 114. Res. Tel. South 1570.

MT. STERLING, KY.
Weckesser, Mrs. Lucy E., C.S. 2 to 5 P.M. Martain Bldg., corner Court and Broadway.

OWENSBORO, KY.
Morrison, Mrs. Susie F., C.S. 1301 Daviess St.

PADUCAH, KY.
Williams, Mrs. Ruth Smith, C.S. 9 A.M. to 12 M. 1631 South 6th Street.

RICHMOND, KY.
Merrow, Mrs. Florence G., C.S. Tel. 650.

Louisiana.

LAKE CHARLES, LA.
Cheatham, Mrs. Mary E., C.S. Hours, 9 A.M. to 5 P.M. 325 Broad Street. 'Phone, 649.

NEW ORLEANS, LA.
Boyd, Miss Alice, C.S. Forenoons and evenings. Christian Womans Exchange. 'Phone, Main 1924 L.
Espy, Mrs. Lulu Burdeau, C.S. 9 A.M. to 12 M. 1212 Webster St. 'Phone, Uptown 460.
Henderson, Robert G., C.S. 1.30 to 5.30 P.M. 7879 Jeannette St. 'Phone, Uptown 1203.
Lengsfield, Miss M. Elizabeth, C.S. 1 to 4 P.M. 1106 Napoleon Avenue. Tel. 2673 W. Uptown.
Marks, Mrs. Estelle M., C.S. 9 A.M. to 1 P.M. 1809 St. Charles Avenue.
McConnell, Miss Helen G., C.S. 1214 St. Charles Avenue.
Twichell, Mrs. Jennie Sumner, C.S. 743 St. Charles Street.

SHREVEPORT, LA.
Allen, John C., C.S. Room 10, Elite Hotel.
Petty, Mrs. Kate, C.S. 9 A.M. to 12 M. 855 Hope Street.

Maine.

AUBURN, ME.
Buck, Mrs. Octavia, C.S. 250 Court Street. Telephone, 206-11 and 2024.
Davis, Miss Emma E., C.S. 9 A.M. to 12 M. 164 Gamage Avenue.
Gordon, Mrs. Nettie K., C.S. 164 Gamage Ave.
Gordon, Reuel F., C.S. 1 to 4 P.M., except Saturday. 164 Gamage Ave. Tel. 300-57.
Heckler, Mrs. Ella E., C.S. 12 M. to 2 P.M., except Sat. 110 Pleasant St. Tel. 482-2.

BOSTON, MASS.

Bangs, Mrs. Elizabeth S., C.S.D. Hours, 1 to 4 P.M. Kensington, 687 Boylston St. 'Phone, 950 Back Bay. Res. 'Phone, 1836-2 Brookline.

Bartlett, Mrs. Ida F., C.S. 10 A.M. to 12 M., Wed., Thurs., and Sat. Hotel Nottingham.

Bartlett, Miss Julia S., C.S.D. Hours, 9 A.M. to 12 M. 189 St. Botolph Street.

Barton, Mrs. Louise S., C.S. 21 St. Botolph St.

Bennett, Louis N., C.S. Hours, 1.30 to 4.30 P.M., except Saturday. Room 208, Pierce Building, Copley Square. Residence, 8 Van Winkle St., Dorchester. Tel. 300 Milton.

Blackley, Mrs. Ethel May, C.S. 2.30 to 4.30 P.M. Monday and Thursday. 927 Colonial Bldg. Res. 98 Pembroke St. Hours, 9 A.M. to 1 P.M. 'Phone, Tremont 1385-2.

Blaisdell, Mrs. Josephine C. S., C.S. 10 A.M. to 12 M. 93 Massachusetts Avenue. Room 303. Residence 'Phone, Tremont 622.

Blish, Commander John, C.S. 140 Boylston Street. Mornings; also Saturday afternoons. Telephone, Oxford 1424-2. Cable address, "Blishjohn, Boston."

Bradish, Mrs. Fannie L., C.S. 9.30 A.M. to 1 P.M. Tues., Thurs., Sat. 551 Boylston St. Tel. B. B. 2714. Res. Riverbank Ct., Cambridge. Tel.

Brewster, Mrs. Margaret, C.S. 77 Worcester St.

Brock, Mrs. R. Lillian, C.S. 10 A.M. to 12 M., except Wed. and Sat. The Empire, 333 Commonwealth Ave. Tel. Back Bay 4056.

Brown, Miss Alice S., C.S.B. 14 Westland Ave.

Bucklin, Mrs. Carrie L., C.S. 10 A.M. to 1 P.M. 10 Westland Ave. Tel. 2876-2 B. B.

Campbell, Arthur Dryden, C.S. 9 A.M. to 1 P.M. 367 Boylston St. Tel. Back Bay 1448-2. Res. Tel. Dorchester 151-1.

Carter, Miss J. Louise, C.S. 10 A.M. to 1 P.M., except Wednesday and Saturday. Room 218, Berkeley Building, 420 Boylston Street.

Chadbourne, Miss Rose C., C.S. 9.30 A.M. to 12.30 P.M. 516 Berkeley Bldg. Tel. B. B. 2249. Res. The Oxford, Huntington Ave. Tel. B. B. 43470.

Choate, Mrs. Clara Elizabeth, C.S.B. 10 A.M. to 2 P.M. 405 Newbury St. Tel. B. B. 1778-2.

Churchill, Miss Alice C., C.S.D. 2 to 4 P.M. Tuesday and Thursday. 8 Westland Ave.

Clark, Mrs. Clara H., C.S. 1.30 to 4.30 P.M. Colonial Building, 100 Boylston Street, Room 929. Residence, Brandon Hall, Brookline. Telephone, Brookline 1480.

Clark, Mrs. Linda H., C.S. 10 A.M. to 1 P.M. 96 Gainsborough St. Tel. 3758-3 Back Bay.

Cleary, Mrs. Mary C., C.S. 10 A.M. to 1 P.M. 28 Belvidere St. Phone, Back Bay 1795-3.

Clough, Mrs. Alice Sherman, C.S. Hours, 2 to 5 P.M., except Saturday. 407 Mariboro St. Tel. Back Bay 1524. Residence, 98 Magnolia St., Dorchester. Tel. Roxbury 1237-1.

Clough, George M., C.S. 10 A.M. to 1 P.M., except Saturday. 24 Milk Street. Telephone.

Coburn, Miss Charlotte W., C.S. 167 W. Newton.

Collins, Miss Grace E., C.S.B. Hours, 10 A.M. to 12.30 P.M., except Saturday. 610 Berkeley Building.

Colman, Mrs. Janet T., C.S.D. 2 to 4 P.M., except Sat. 820 Beacon St. Tel. 21831 B. B.

Conant, Mrs. Laura C., C.S. Mornings, except Sat. 362 Mass. Ave. Tel. Back Bay 3229-1.

Conniers, Norman, C.S. 9 A.M. to 4.30 P.M.; Saturday until 1 P.M. Room 828, Colonial Bldg., 100 Boylston St. Tel. Oxford 835-2.

Cooke, Mrs. Emma A., C.S. 2 to 5 P.M. 11 Haviland Street.

Cooley, R. Howard, C.S. 3 to 5 P.M., except Fri. 100 Boylston St., Room 824. Tel. 430 Ox. Res. 219 Harvard St., Brookline. Tel. 5[illegible]3.

Daniels, Mrs. Emma N., C.S. 2 to 4.30 P.M. Wednesday and Saturday. 927 Colonial Building. Residence, Garrison Hall, Garrison Street. Telephone, 2308 Back Bay.

Dayton, Miss Mary Alice, C.S.D. 1.30 to 3.30 P.M. 64 Westland Ave. Tel. Back Bay 159.

Dodds, Mrs. Gertrude Ramsay, C.S. 1 to 3 P.M., except Saturday. 372 Boylston Street.

BOSTON, MASS.

Dunbar, Mrs. Mary E., C.S.D. Hours, 2 to 5 P.M., except Saturday. Room 303, 93 Mass. Ave. Res. 112 Fuller St., Brookline. Tel. 1990.

Eager, Miss Margaret McL., C.S. Mornings. 291 Brookline Avenue. Tel. 822-4 Brookline.

Eastaman, Capt. Joseph S., C.S.D. Office hours, 12 M. to 4 P.M. Office, 3 Park Street.

Eaton, Miss Mary E., C.S.B. Normal Course Graduate. Hours, 9.30 A.M. to 12.30 P.M. Kensington, 687 Boylston St. Tel. Back Bay 950. Res. 91 Gainsboro St. Tel. Back Bay 2049.

Evans, Warren O., C.S. 1 to 4.30 P.M. 416 Berkeley Building. Telephone, Back Bay 569. Residence telephone, Newton North 452.

Farlow, Alfred, C.S.D. Hours, 2 to 4 P.M., except Wednesday and Saturday. Room 607, Berkeley Building. Tel. Back Bay 4084.

Farlow, William S., C.S.D. Hours, 9 A.M. to 1 P.M. 609 Berkeley Building. Residence telephone, Newton South 473.

File, Mrs. Anna A., C.S. 9 A.M. to 12 M. 517 Berkeley Building.

Friedrich, Frau Clara E., C.S. 5 Batavia St.

Gale, Mrs. Hattie S., C.S.B. Hours, 10 A.M. to 1 P.M. 90 Gainsborough St. Tel. B. B. 998.

Gardiner, Mrs. Zilfa A., C.S. 2 to 4 P.M., except Sat. 361 Mass. Ave. 'Phone, 2767-1 B.B.

Gardner, Mrs. Emily H., C.S. 10 A.M. to 12 M. 12 Batavia Street.

Goodall, Mrs. Berenice H., C.S.D. Hours, 9 A.M. to 12 M. 144 Huntington Avenue.

Gorham, Miss Jessie C. H., C.S. 10 A.M. to 12 M. 7 Albemarle Street.

Graham, Mrs. C. F., C.S. See Brookline, Mass.

Gross, Mrs. Mary A., C.S.B. Normal Course Graduate. 10 A.M. to 12 M. 505 Berkeley Bldg.

Gross, Willis F., C.S.B. Normal Course Graduate. 9 A.M. to 12 M. 505 Berkeley Bldg. Tel. Back Bay 993. Res. 115 Commonwealth Ave., Chestnut Hill. Tel. Newton So. 210.

Hackett, Charles Frederick, C.S.B. 3 to 5 P.M., except Sat. 118 Hemenway. Tel. B. B. 2373-1.

Hackett, Mrs. Rosemary Baum, C.S. 9 A.M. to 12 M. 118 Hemenway St. Tel. B. B. 2373-1.

Hall, Mrs. Lucinda Kimball, C.S. 10 A.M. to 2 P.M. 32 Westland Ave. Tel. 21881 Back Bay.

Hall, Mrs. Marion E., C.S. Mornings, 208 Huntington Ave., Suite 4. Tel. B. B. 4325-1.

Hann, Mrs. Annie Sykes, C.S. 10 A.M. to 1 P.M., except Sat. 320 Boylston St. Tel. 2866-2 B. B. Res. 54 Naples Road, Brookline. Tel.

Harrington, Miss J. Isabel, C.S. 2 to 5 P.M., except Tuesday. 553 Boylston St. Tel. B. B. 1975-1. Res. Wellesley. Tel. 172-3.

Harris, Mrs. Claribel L., C.S. 84 Gainsboro Street. Telephone, 3713-2 Back Bay.

Harvie, Miss Edith, C.S. 9 A.M. to 12 M. Hemenway Chambers. Tel. Back Bay 43180.

Hill, Calvin C., C.S.B. Hours, 9 A.M. to 12 M. 310 Pierce Building, Copley Square. Residence, 36 St. Stephen Street. Tel. 2284 B. B.

Hooper, Mrs. Lina M., C.S. 10 A.M. to 1 P.M. 34 Batavia Street. Tel. Back Bay 3228-3.

Ingalls, Mrs. Matilda Ada, C.S. 100 Gainsboro Street. Telephone, Back Bay 1136-4.

Janes, Miss Martha B., C.S. Mornings, except Sat. 102 Gainsboro St. Tel. B. B. 3758-5.

Jessen, Miss Louise, C.S. 113 Gainsboro St.

Jewett, Mrs. Frances H., C.S.B. 10 A.M. to 1 P.M, except Mon.; other hours by appointment. 535 Beacon St. Tel. 2376 Back Bay.

Keach, Edward H., C.S.B. Normal Course Graduate. 9 A.M. to 1 P.M. 513 Pierce Bldg. Tel.

Keach, Mrs. Minnie R., C.S.B. Normal Course Graduate. 10 A.M. to 1 P.M. 85 Gainsboro.

King, Miss Ida M., C.S. 2 to 5 P.M. 43 Hemenway Street. Telephone, Back Bay 2621-1.

Knapp, Bliss, C.S.B. 4 Batavia Street. Telephone, Back Bay 2052.

Knapp, Ira O., C.S.D. 9 A.M. to 1 P.M., except Friday and Saturday. 4 Batavia Street.

Knowles, Mrs. Annie, C.S. 9 A.M. to 1 P.M. 123 St. Botolph St. 'Phone, 1663-1 Back Bay.

BRAINTREE (SOUTH), MASS.
Locke, Miss Agnes Celia, C.S. 2 to 4 P.M., except Wed. and Sat. Washington St. Tel.

BRIGHTON, MASS.
Harris, Mrs. Mary E., C.S.D. 43 Dustin St.

BROCKTON, MASS.
Field, Mrs. Cora A., C.S. 12 Field Street.
Hoyt, Mrs. Margaret, C.S. 55 Belcher Avenue. Telephone, 1946.
Knox, Mrs. Alice Roberts, C.S. 10 A.M.to 12 M., Tues., Wed., Thurs. 81 Newbury St. Tel. 960.
Sturtevant, Mrs. Annie L., C.S. 89 Walnut St.

BROOKLINE, MASS.
Armstrong, Mrs. Mary E., C.S.D. 98 Fuller Street. Telephone, Brookline 2221.
Bacon, Mrs. Elizabeth A., C.S. 10 A.M. to 1 P.M., Mon., Wed., and Fri. 240 Babcock St.
Baker, Mrs. Hannah P., C.S.B. Normal Course Graduate. Hours, 10 A.M. to 12 M., except Wednesday. 471 Washington Street.
Beasley, Mrs. Mary M., C.S. 10 A.M. to 1 P.M. 240 Babcock Street. Telephone.
Behr, Mrs. Gertrude, C.S. 9 to 11 A.M., except Saturday. 172 Mason Terrace. Telephone, 223; afternoons, 308 Berkeley Building, Boston. Telephone, 3795-2 Back Bay.
Binley, Mrs. Sallie Lee, C.S. 9.30 A.M. to 1 P.M. 145 Aspinwall Avenue. 'Phone, 1414-2; also 2 to 5.30 P.M., except Saturday, 551 Boylston St., Boston. Tel. Back Bay 2714.
Cooley, Mrs. Jennie M., C.S. 219 Harvard St.
Dennis, Miss Ruth M., C.S. 48 Kent Street.
Dewey, Mrs. Frances L., C.S. 8 Cypress Pl.
Dickey, Mrs. Lillian S., C.S.B. Normal Course Graduate. Hours by appointment. The Beaconsfield. 'Phone, Brookline 1370.
Graham, Mrs. Carrie F., C.S. Forenoons. 2 Middlesex Circle.
Johnson, William B., C.S.D. Hours, 5 to 8 P.M., except Wed. 489 Washington St.
Lincoln, Miss Elizabeth D., C.S. Monday and Thursday. 51 Gorham Avenue.
McLellan, Mrs. Jeannette R., C.S.B. 132 High St.
Merrifield, Mrs. Susanna B. B., C.S. 34 Naples Road. 100 Boylston St., Room 927, Boston, Tuesday and Friday, 1.30 to 3.30 P.M.
Norris, Mrs. Susan S., C.S. 10 A.M. to 1 P.M. 108 Kent Street. 'Phone, 1514-3 Brookline.
Ogden, Mrs. Margaret W., C.S.B. 62 Centre Street. Telephone, Brookline 1977.
Richardson, Mrs. Mary E. S., C.S. 2 to 5 P.M., except Wed. 32 Auburn Street. Tel. 957-3.
Robertson, Mrs. Annie Louise, C.S.B. Normal Course Graduate of the Massachusetts Metaphysical College. Mornings, except Saturday. 11 Longwood Avenue. Tel. Brookline 1920.
Speakman, Miss Rachel T., M.D., C.S.B. Hours, 2 to 4 P.M., except Tuesday. 471 Washington Street. Telephone, 1667.
Stewart, Mrs. Ida G., C.S.B. Practitioner and Teacher. 10 A.M. to 1 P.M. 50 Centre Street. Telephone, Brookline 1503.
Train, Miss Minna, C.S. Mornings, Wednesday and Saturday. Chestnut Place. Telephone.
Wardwell, Mrs. Jessie S., C.S. 10 Beal St. Tel.

CAMBRIDGE, MASS.
Currier, Mrs. Abbie T., C.S. 146 Oxford Street. Telephone, 1499-1 Cambridge.
Easton, Mrs. Margaret E., C.S.D. 9 A.M. to 12 M., except Saturday. 175 Mt. Auburn Street. Telephone, 523-5 Cambridge.
Fales, Mrs. Mary J., C.S. Hours, 3 to 5 P.M. 1415 Cambridge St. Tel. Cambridge 1979.
Glidden, Mrs. May Orange, C.S. 2 to 4 P.M. 14A Sacramento Street. Telephone.
Gragg, Mrs. Eldora O., C.S.D. 26 Maple Ave.
Marsh, Mrs. Ella R., C.S. 2 to 5 P.M., Mon., Thurs. 881 Mass. Ave., Suite 21. Tel. 22588.
McKenzie, Mrs. Daisette D. S., C.S.B. 1010 Massachusetts Avenue.

CAMBRIDGE, MASS.
McKenzie, William P., C.S.B. Normal Course Graduate of the Massachusetts Metaphysical College. 1010 Massachusetts Avenue. Hours by appointment. Telephone.
Milligan, Mrs. Effie F. C., C.S. 46 Fairfield Street. Telephone, Cambridge 947-2.
Murtey, Mrs. Eva Worrell, C.S. Hours, 1 to 5 P.M. 64 Oxford Street. Telephone, 173.
Newman, Mrs. Emma Easton, C.S.D. 2 to 4 P.M., except Sat. 175 Mt. Auburn St. Tel. 523-5.
Nickerson, Mrs. Nellie R., C.S. Hours, 2 to 4 P.M. Mon., Wed., and Sat. 1722 Mass. Ave.
Patten, Mrs. Frances M., C.S. 9 A.M. to 1 P.M. Wed., Thurs., and Fri. 131 Mt. Auburn St.
Rome, Rev. James J., C.S.B. Riverbank Court. Telephone, Cambridge 2680.
Rome, Mrs. Joan H., C.S.B. Riverbank Court.
Sedman, John Ellis, C.S. 2 to 5 P.M. Mon., Wed., and Fri. 1010 Mass. Ave. Tel. 2335-1.
Williams, Mrs. Mary L., C.S.B. 10 A.M. to 12 M., except Wednesday and Saturday. 65 Langdon Street. Telephone.

CHARLESTOWN, MASS.
Colby, Mrs. Angeline E., C.S. 3 to 6 P.M., except Saturday. 23 Auburn St. 'Phone, 558-2.
Francis, Mrs. Sarah H., C.S. 2 to 5 P.M., Mon., Wed., and Fri. 60 Baldwin St. Tel. 532-4.

CHELSEA, MASS.
Hoyt, Mrs. Susan R. K., C.S.B. Hours, 2 to 4 P.M. 70 Clark Avenue. Tel. 385-2 Chelsea.

CHESTNUT HILL, MASS.
Farlow, Miss Sarah A., C.S.B. Waban Hill Rd.

CLINTON, MASS.
Field, Mrs. Hattie M., C.S. 17 High St. Tel. 87.

CONCORD, MASS.
Cheney, Miss Caroline F., C.S.B. 90 Main St.

COTUIT, MASS.
Coleman, Mrs. Ellen L., C.S.
Dottridge, Mrs. Lizzie A., C.S.

DORCHESTER, MASS.
Arnold, Mrs. Addie T., C.S. 10 A.M. to 12 M., except Thurs. 43 Hewins St. Tel. Dor. 157-4.
Bennett, James W., C.S.B. 9 A.M. to 12 M. 8 Van Winkle Street. Telephone, Milton 300.
Bilsh, Mrs. Lauretta W., C.S. 10 A.M. to 12 M., except Fri. 16 School St. Tel. Dor. 923-4.
Clarke, Mrs. Ellen L., C.S.B. Hours, 2 to 5 P.M. Tues. and Thurs. 6 Cushing Avenue.
Crawley, Miss D. Lillian, C.S. 1 to 4 P.M., except Thurs. 27 Wrentham St. Tel. 1371-2 Dor.
Hellberg, Mrs. Nellie C., C.S. 25 Drayton Ave.
Hosmer, Mrs. Edith Comey, C.S. 288 Geneva Avenue. Telephone, Dorchester 2283-2.
Johnson, William Lyman, C.S. Evenings, except Wednesday, 7 to 9. 133 Dakota Street.
Jones, Mrs. Mary, C.S. 74 Clifton Street.
Lakin, Mrs. Susie B., C.S. 58 McLellan Street. Telephone, 1387-1 Dorchester.
Lewis, Mrs. Adeline E., C.S. 2 to 5 P.M. Mon., Wed., Fri. 177 Millet St. Tel. 1626-2 Dor.
Nunn, Mrs. Cora Reeves, C.S. 2 to 4 P.M., except Sat. 38 Wheatland Ave. Tel. 2052-3 Dor.
Prescott, Mrs. Grace St. L., C.S. 39 Stanley Street. Telephone, 1175-5 Dorchester.
Richardson, Miss Alice G., C.S. 13 Tremlett Street. 'Phone, 391-2 Dorchester.
Spaulding, Mrs. Emma G., C.S. 62 Lyndhurst St.
Stephens, Mrs. Alice E., C.S. Mornings. 147 Ashmont Street. Telephone, Milton 148-3.
Weschkolofsky, Herman, C.S. 2 to 4.30 P.M. 29 Michigan Avenue. 'Phone, 970 Dorchester.
Wheelock, Mrs. Fannie A., C.S. Mornings. 28 Radford Lane. 'Phone, 367-2 Milton.
Wilde, Mrs. Annie M., C.S. 2 to 4 P.M., except Tues. and Sat. 67 Tonawanda St. Tel.

EASTHAMPTON, MASS.
Marr, Mrs. Mary P., C.S. Pomeroy Court.

EAST WEYMOUTH, MASS.
Smith, Mrs. Ellen Stevens, C.S. 2 to 5 P.M. Wed. and Fri. 14 Lafayette Ave. Tel. 136-3.

NEEDHAM, MASS.
Baglole, Miss Harriet G., C.S. 9 A.M. to 12 M. 8 Gage Street.
Freeman, Mrs. Estelle R., C.S. 36 Warren St. Tues., Wed., and Thurs. Tel. 157-1 Needham.

NEW BEDFORD, MASS.
Brierly, James E., C.S.D. Practitioner & Teacher. 9 to 10 A.M., 2 to 4 and 7 to 8 P.M. 75th St.
Brierly, Mrs. Ruth A., C.S.B. 2 to 4 P.M. 75th St.
Lowell, Mrs. Fannie C., C.S. 1 to 3 P.M., except Friday. 8 Borden St. 'Phone, 394-12.
Macy, Mrs. Louise R., C.S. Hours by appointment. 74 Bay Street.
Stratton, Mrs. Lucy A., C.S. 9 to 11 A.M. and 2 to 4 P.M., except Tues. 124 Maxfield St.

NEWBURYPORT, MASS.
Morrill, George C., C.S.B. 9 A.M. to 12.30 P.M. Chase and Lunt Block. Pleasant St. Tel.
Noyes, Mrs. Florence A., C.S. 68½ Bromfield St.
Ordway, Mrs. Lizzie P., C.S. 7 to 8 P.M. Tuesday and Friday. 22 Strong Street.
Prime, Miss Sarah T., C.S.D. Practitioner and Teacher. 12.30 to 3 P.M. Chase and Lunt Block, Pleasant Street. Telephone.

NEWTON, MASS.
Adams, Mrs. Grace S., C.S. 9 A.M. to 12 M., except Mon., Sat. 457 Wash. St. Tel. 241-1.
Brackett, Mrs. Cora S., C.S. 65 Bellevue St. Office, 100 Boylston St., Room 927, Boston.
Evans, Warren O., C.S. See Boston.
Harrison, Mrs. Harriet K., C.S. 9 A.M. to 12 M., except Tuesday and Saturday. 21 Newtonville Ave. Tel. 619-4 Newton No.
Newhall, Mrs. Minnie L., C.S. Mornings. The Marion, 457 Washington St. Tel. 241-4 N. N.

NEWTON CENTRE, MASS.
Daggett, Mrs. Alice W., C.S. 9 A.M. to 12 M. 25 Berwick Road. 'Phone, Newton So. 350.
House, Mrs. Annie M., C.S. 10 A.M. to 12 M., except Sat. 60 Crescent Ave. 'Phone, 309-2.

NEWTON HIGHLANDS, MASS.
Stevens, Horace P., C.S. 9 A.M. to 1 P.M. 20 Circuit Ave. 'Phone, Newton So. 125-4.

NEWTONVILLE, MASS.
Chase, Mrs. Aaronette R., C.S. 9 A.M. to 12 M., except Tues., Sat. 8 Birch Hill Road.
Willis, Mrs. Ella Lance, M.D., C.S.B. 2 to 4 P.M., except Wed. and Sat. 487 Watertown. Tel.

NEWTON (WEST), MASS.
Cady, Mrs. Josephine, C.S. 280 Waltham St.
Woods, Mrs. Bertha H., C.S. Hours, Mon., Tues., and Thurs. 3 to 5 P.M.; Wed., 10 A.M. to 12 M. 41 Berkeley Street. Tel. 430.

NORFOLK DOWNS, MASS.
Robinson, Mrs. Lizzie W., C.S. 2 to 4 P.M. Monday and Friday. 97 Billings Road.

NORTH ADAMS, MASS.
Babcock, Mrs. Gertrude E. M., C.S. Mornings. 116 Prospect Street.
Clark, Robert M., C.S. 9 A.M. to 2 P.M., except Sunday. 61 Summer Street. Tel. 234.
Hancock, Mrs. Ella, C.S. 2 to 4 P.M., except Tues. and Fri. 418 Dowlin Block. Tel.
Orr, Mrs. Alice L., C.S. 29 Holbrook Street.

NORTHAMPTON, MASS.
Clark, Miss Miriam B., C.S. 9 A.M. to 1 P.M. 90 Maple St. Take Springfield car. Tel. con.
Mayfield, Mrs. Ella I., C.S. 79 Masonic Street.
Radzinski, Miss Louise DeLisle, C.S.B. 9 A.M. to 12 M. 77 Masonic Street.
Warner, Mrs. Amelia P., C.S. 236 South St.

NORTH HANSON, MASS.
Baker, Mrs. Helen A., C.S.B.

OSTERVILLE, MASS.
Parker, Mrs. Caroline A., C.S. Box 6.

PITTSFIELD, MASS.
Adams, Mrs. Jessie C., C.S. 38 Tyler St. Tel.
Dutton, George D., C.S. 186 Wendell Avenue. 'Phone, 451.
Van Ostrand, Archie E., C.S.B. Practitioner and Teacher. 214 East Street. 'Phone, 78.
Van Ostrand, Mrs. Ellen N., C.S.B.

PLYMOUTH, MASS.
Stockbridge, Mrs. Nellie F., C.S. 10 A.M. to 1 P.M., except Fri. 7 Lothrop St. Tel. 234 M.

QUINCY, MASS.
Baxter, Mrs. Elizabeth H., C.S.B. 9 to 11 A.M., except Saturday. 32 Greenleaf Street.
Morgan, Mrs. Harriet R., C.S. 9 to 11 A.M., except Friday. 2 Alleyn Terrace. 'Phone.
Tirrell, Mrs. Harriet W., C.S.B. At office Tues. and Thurs. 109 Franklin St. Tel. 137-3.

RAYNHAM, MASS.
Jones, Mrs. Susan K., C.S. 113 Pleasant St.

READING, MASS.
Blood, Mrs. Martha L., C.S. 2 to 3.30 P.M., except Thurs. and Sat. 54 Sanborn Street.
Prescott, Mrs. Julia E., C.S.D. Teacher and Practitioner. Hours, 1 to 3 P.M., except Friday. 21 Pleasant St. 'Phone, Reading 130.

REVERE, MASS.
Blackmar, Mrs. Lelia E., C.S. 4 Pleasant Street. 'Phone, 165-4.

ROCKLAND, MASS.
Clark, Mrs. Susan A., C.S. Linden Street.

ROXBURY, MASS.
Cook, Mrs. Clara L., C.S. 12 Rockville Park Office, 100 Boylston St., Room 927, Boston.
Cotton, Miss Elizabeth L., C.S. 9 A.M. to 12 M. 26 Holborn St. 'Phone, 1548-5 Roxbury.
Davis, Mrs. Etta M., C.S. 15A Holborn St.
Foster, Miss Edith P., C.S. 10 A.M. to 12 M., except Wed. and Sat. 3 Ruthven St. Tel.
Haddock, George S., C.S. 9 A.M. to 1 P.M. 9 Crawford Street. Telephone, Roxbury 1600.
Knox, Mrs. Nellie H., C.S. 2 to 4 P.M. Mon., Wed., Fri. 69 Munroe St. Tel. 511 Roxbury.
Lane, Miss Lucy Ellen, C.S. 10 A.M. to 12 M., except Sat. 91 Munroe St. Tel. 1625-3 Rox.
Pree, Mrs. Adelaide M., C.S. 2 to 4 P.M., except Fri. 10 Elm Hill Park. Tel. 972-3 Rox.
Rice, Mrs. Addie E., C.S. 9 A.M. to 12 M. 32 Hartwell Street. Telephone, 1438-2 Roxbury.
Seeley, Elisha B., C.S. 10 A.M. to 1 P.M.; other hours by appointment. 94 Harrishof Street. Telephone, Roxbury 1396-3.
Seeley, Mrs. Lillie E., C.S. 10 A.M. to 12 M., except Sat. 94 Harrishof St. Tel. Rox. 1396-3.
Sholes, Mrs. Adelaide T., C.S. 9 A.M. to 12 M. 17 Maywood Street. Telephone, 893-5 Rox.
Stephens, Miss Dora W., C.S. 9 A.M. to 12 M. 202 Townsend Street. Tel. Roxbury 747-1.
Viall, Mrs. Kate L., C.S.B. Hours, 9 A.M. to 1 P.M. The Dartmouth, 53 Warren Street. Telephone, 1021-2 Roxbury.
Whitcomb, Miss H. May, C.S.B. Hours, 10 A.M. to 12 M., except Fridays. 34 Maple Street.
Whitcomb, Miss M. Ethel, C.S.B. Hours, 2 to 4 P.M., except Wednesday. 34 Maple Street. Telephone, 598 Roxbury.
Williams, Mrs. May Storey, C.S. 10 A.M. to 12 M., except Sat. 137 Crawford St. Tel. 1802-1.

SALEM, MASS.
Bonney, George Peck, C.S. 1 to 5 P.M. 101 Washington Street, Room 26. Tel. 1189. Residence, Y. M. C. A. Building. Tel. 941-11.
Delano, Mrs. Maria G., C.S. 9 A.M. to 12 M. Mon., Wed., Fri. 146A North St. Tel. 559-3.
Dyer, Mrs. Emma Maude, C.S. Mornings, except Saturday. 25 Oakland St. Tel. 952-14.
Marvin, Mrs. Emma J., C.S. 2 to 5 P.M. 39 Church St. Res. 6 Nursery St. Tel. 322-11.
Shepard, Mrs. Sarah W., C.S. Hours, 2 to 5 P.M. 188 Lafayette Street. Tel. 482.

BAY CITY, MICH.
Bradley, Mrs. Ada A., C.S. 9 to 11 A.M. 1700 Center Avenue.
Smith, Mrs. Kate McC., C.S. 911 McKinley Av.
Wright, Mrs. Maria C., C.S. 709 Grant Place.

BELLAIRE, MICH.
Leavitt, Mrs. Florence W., C.S. 2 to 4 P.M.

BELLEVUE, MICH.
Vaughan, Mrs. Jennie B., C.S. 400 South St.

BENTON HARBOR, MICH.
Foster, Mrs. Mary E., C.S. 9 A.M. to 12 M. 138 Heck Court. 'Phone, 643.
Potter, Miss Helen C., C.S. 1 to 4 P.M. 127 High Street.

BOYNE, MICH.
Gilson, Mrs. Orpha L., C.S. Telephone, 213.

BUCHANAN, MICH.
Woodworth, Mrs. Ella A. C., C.S. Tel. 115-2.

CADILLAC, MICH.
Geer, Miss Mary Louise, C.S. 132 Spruce St.

CEMENT CITY, MICH.
Every, Mrs. Edna Bright, C.S. Bell 'Phone.

CHARLOTTE, MICH.
Ellis, Mrs. Mary R., C.S. 2 to 4 P.M., except Friday. 121 Lovett Street.
Spencer, Mrs. Agnes E., C.S. 9 A.M. to 12 M. 403 South Cochran Avenue.

CHELSEA, MICH.
Miller, Mrs. Metta Frazee, C.S.

COLDWATER, MICH.
Barber, Mrs. Violetta M. Doane, C.S. 97 East Pearl Street.
Stowe, Mrs. Belle W., C.S. 33 N. Monroe St.
Wells, Mrs. Florence Doane, C.S. 97 E. Pearl.

DETROIT, MICH.
Babillion, Miss Gertrude S., C.S. 32 Erskine Street. 'Phone, Grand 2181.
Beaubien, Mrs. Ella H. A., C.S. 165 Smith Avenue. 'Phone, North 3028 J.
Black, Mrs. Sarah D., C.S. 149 Forest Avenue, W. Telephone, Grand 3265 W.
Boggis, Mrs. Cora E., C.S. 107 Dragoon Avenue.
Bogue, Mrs. Martha Harris, C.S.D. 8 A.M. to 12 M. 697 Cass Avenue.
Burt, Miss Jennie, C.S. 8 to 11 A.M., 2 to 5 P.M. 420 Woodward Ave. Tel. Grand 1621.
Doty, Mrs. Ella Holbrook, C.S.B. Normal Course Graduate. Practitioner and Teacher. 49 Parsons Street. 'Phone, Grand 1329.
Emmons, Mrs. Lottie C., C.S. 8 to 11 A.M. 238 E. Warren Ave. Tel. Ridge 1696.
Fay, Miss Mary R., C.S. 144 W. Hancock Ave.
Griffith, Mrs. Helen L., C.S. 687 4th Avenue. Telephone, Grand 377.
Leigh, Mrs. Elizabeth L., C.S. 9 A.M. to 12 M. 14 Brainard Street. Telephone, G. 764.
Lunny, Mrs. Eleizabeth, C.S. 64 Sibley Street. 'Phone, Grand 283.
Munson, Mrs. Minnie S., C.S. 31 Elm Street.
Nebe, Mrs. Alice Thrall, C.S. 1055 Jefferson Avenue. 'Phone, East 1996.
Pierce, Mrs. Kate H., C.S. 2 to 5 P.M., except Wed. 49 Parsons St. Tel. Grand 1329.
Prophet, Edward P., C.S.B. Normal Course Graduate. Practitioner and Teacher. 44 Hancock Avenue, West. 'Phone, Grand 2784.
Prophet, Mrs. Magdalene M., C.S.B. Normal Course Graduate. 44 Hancock Ave., West.
Skinner, Mrs. Abbie H., C.S. 47 Parsons St.
Skinner, Charles K., C.S. 47 Parsons Street. Tel. 1781 G. Michigan State Line Service.
Smith, Mrs. Alice Cheney, C.S. Jefferson Avenue, Grosse Pointe. 'Phone, East 163 J.
Starr, Miss Bertha E., C.S. The Alhambra, Park and Bagg Sts. 'Phone, Grand 1154 R.
Tinker, Mrs. Eliza, C.S. 678 4th Avenue.

DETROIT, MICH.
Tryon, Mrs. Marion G., C.S. The Woodward, 2 Forest Avenue, E. 'Phone, Grand 2559 J.
Wallace, Miss Sue L., C.S. 276 Frederick Avenue. Telephone, North 826.
Welstead, Mrs. Alice W., C.S. 83 King Avenue. Telephone, North 83.
Woodall, Mrs. Blanche G., C.S. 81 Haigh Avenue. Telephone, North 1002.

FLINT, MICH.
Fitzgerald, Mrs. Annie, C.S. 9 to 11 A.M., 2 to 5, 7 to 9 P.M. 412 Beach St. Bell Tel. 775 L.
Frise, Mrs. Susanna, C.S. 725 Garland Street. Bell 'Phone, 774 J.

FLUSHING, MICH.
Dagg, Miss Lena, C.S. Box 264. Tel. 40.

GRAND RAPIDS, MICH.
Alden, Mrs. Isabel, C.S. 183 Scribner Street.
Chalmers, Miss Agnes F., C.S. 171 Pleasant St.
Denton, Miss Mabelle A., C.S. 168 Jefferson Avenue. Telephone, 4668.
Ellis, Miss Carrie M., C.S. 9 A.M. to 12 M. 105 Livingston St. Citizens' 'Phone, 2749.
Field, Mrs. Henrietta A., C.S. 9 A.M. to 12 M. Suite 15, The Loraine. 'Phone, C. 6641.
Field, Luman A., C.S. 1 to 4 P.M. 15 The Loraine. 'Phones, Cit. 6641; Bell Main 922.
Furber, Miss Isabel A., C.S. 44 Ransom St.
LeRoy, Mrs. Fannie W., C.S. Tel. Citizens' 1857.
Mason, Mrs. Minnie H., C.S. 142 S. Prospect St.
Nichols, Mrs. Myra, C.S. Hours, 9 A.M. to 12 M. C. Telephone, 2749. 105 Livingston St.
Panigot, Mrs. Ida H., C.S. 41 Lawn Court.
Rock, Mrs. Alice P., C.S. 182 Oakes Street.
Studley, Miss Helen E., C.S. 64 N. Prospect St.
Studley, Mrs. Ida M., C.S.B. Normal Course Graduate. Practitioner and Teacher of Christian Science. 64 N. Prospect Street. Citizens' 'Phone, 5009.
Utley, Mrs. Frances E., C.S. 9 A.M. to 12 M. 24 Kellogg Street. Citizens' 'Phone, 2492.
Van Dam, Mrs. Mina L., C.S. 117 Livingston.
Walter, Mrs. Addie F., C.S. 9 A.M. to 12 M. 74 Charles Street. Citizens' 'Phone, 9026.
Whipple, Mrs. Harriet J., C.S. 142 S. Prospect.
Wilmot, Mrs. Grace H., C.S.B. Normal Course Graduate. Practitioner and Teacher. 91 Madison Avenue. Citizens' 'Phone, 1623; Bell Main 2289.
Wolcott, Mrs. Carrie B., C.S. Hours, 9 A.M. to 12 M. 'Phone, C. 5935. 406 Lyon Street.

GREENVILLE, MICH.
Wright, Mrs. Helen E., C.S. 1007 S. Lafayette St.

HASTINGS, MICH.
Goodyear, Mrs. Effie P., C.S. 420 W. Center St.

HUDSON, MICH.
Maynard, Mrs. Florence M., C.S. Tel. 17.

IRON MOUNTAIN, MICH.
Evans, Mrs. Nancy A., C.S.B. 411 East C St.

IRONWOOD, MICH.
Hager, Mrs. Jessie A., C.S. 648 McLeod Ave.

JACKSON, MICH.
Higdon, Waland D., C.S. 7 to 11 A.M. Coopear Street. Both telephones.
Holton, Mrs. Ella M., C.S.B. 333 High Street.
Miller, Mrs. Lena S., C.S. 9 A.M. to 12 M. 112 S. Bowen St. Telephone, Bell 1128.
Sykes, Mrs. Anna I., C.S. 126 Garfield Street.

JONESVILLE, MICH.
Green, Mrs. Mercy A., C.S. W. Chicago Street. Rural telephone. Post Office Box 360.

KALAMAZOO, MICH.
Blood, Mrs. Mary L., C.S. Hours, 9 A.M. to 12 M. Room 814, Kalamazoo Nat. Bank Blg.
Loveland, Mrs. Irene C., C.S. 2 to 4.30 P.M. 812 Kalamazoo Nat. Bank Bldg., 'Phone, 2528.
Miller, Mrs. Marie L., C.S. 742 Main St., W.

MINNEAPOLIS, MINN.
Gaylord, Mrs. Martha A., C.S.B. Normal Course Graduate. 800 4th Street, S. E.
Getz, Mrs. Lisetta, C.S. 3704 Nicollet Avenue.
Gilbert, Miss Emilie W., C.S. 1 to 3 P.M. The Wellington, 1311 Yale Place.
Gilbert, Miss Mary E., C.S. 9 A.M. to 12 M. 1311 Yale Place. T. C. 'Phone, 2040.
Gleason, Mrs. Mattie A., C.S. 33 S. 10th St.
Grant, William H., C.S. 627 Metropolitan Blg.
Green, Mrs. Clara L., C.S. 715 East 14th St.
Hardy, Mrs. Genevieve A., C.S. W. Lake St. (R. F. D. St. Louis Park.) Tri State Tel.
Hewitt, Frank Woodruff, C.S. 314 S. 6th St.
Hewitt, Miss Lillette A., C.S. Office, 736 Palace Building. Residence, 116 W. 34th St.
Himmelrich, Mrs. Belle, C.S. 703 9th St., S.
Hollis, Mrs. Florence McMillan, C.S. 2402 Nicollet Avenue.
Kelly, Mrs. Sarah M., C.S. 85 So. 13th Street.
Kennison, Mrs. Sarah A., C.S. 3135 Lyndale, S.
Krudop, Miss Anna M., C.S. 9 A.M. to 3 P.M. 401 Evanston Building, N. W. Telephone.
Leighton, Mrs. Emma S., C.S. 2114 Hennepin.
Lewis, Mrs. Katharine G. C., C.S. 107 West Grant Street.
Niven, Miss Margaret J. I., C.S. 314 6th St., S.
Schaser, Miss Ella, C.S. 3046 Bryant Ave., So.
Schaser, Henry, C.S. 28 W. Rustic Lodge Ave.
Smith, Abbot Edes, C.S.B. Practitioner and Teacher. 33 S. 10th St., corner Mary Place.
Smith, Miss Katharine J., C.S. Office, 435 N. W. Nat. Life Bldg. Res. 1202 W. 22d St.
Stevens, Mrs. Eva Rue, C.S. 9 A.M. to 12 M. Hotel Richmond.
Taylor, Mrs. Nellie, C.S. 1028 Hawthorne Ave.
Taylor, William F., C.S. 11 E. 14th St., Floor 2.
Thompson, Miss Abigail D., C.S.B. 314 Sixth Street, South.
Thompson, Mrs. Emma A., C.S.D. 314 Sixth Street, South.
Vanderwarker, Mrs. Elizabeth W., C.S. 1512 2d Avenue, S. 'Phone, 9800 Tri State.
Webster, Mrs. Rose J., C.S. Hampshire Arms.
White, Miss Jennie, C.S. Hampshire Arms.
Winter, Mrs. Jane B., C.S. 602 N. Y. Life Blg.
Winter, John W. R., C.S. 602 N. Y. Life Bldg.
Woodruff, Minnie B., C.S. 2116 Portland Ave.

MONTEVIDEO, MINN.
Starbeck, Mrs. Henrietta A., C.S. 'Phone, 193.

PIPESTONE, MINN.
Pierce, Mrs. Frances A., C.S. 108 S. Maple St.

RED WING, MINN.
Myers, Mrs. Sara E., C.S. 2, Gladstone Bldg.
Palmer, Mrs. Clara M., C.S. 448 Fourth St.

REDWOOD FALLS, MINN.
Paton, Mrs. Lottie C., C.S. Telephone, 164.

ST. CLOUD, MINN.
Day, Walter Scott, C.S. 209 Fifth Avenue, S.

ST. PAUL, MINN.
Berryhill, Mrs. Margaret Porter, C.S. Berryhill Place, corner Prior and Osceola Aves.
Buless, Mrs. Mary Ann, C.S. 220 W. 7th St.
Dunn, Miss Nancy M., C.S. 401 Bates Avenue.
Finney, Mrs. Flora E., C.S. 623 Temperance St.
Fockens, Mrs. Mary Hannah, C.S. 10 A.M. to 1 P.M. 157½ W. 5th St. 'Phone, T. S. 3996.
Gunderson, Miss Mary, C.S. 342 Iglehart Ave. Tels. T. C. 4706 and N. W. Dale 1603 J.
Mackenzie, Mrs. Eliza, C.S. 421 Dayton Ave.
McIvor, Mrs. Julia M., C.S. 655 Short Street.
Morck, Mrs. Annie, C.S. 10 A.M. to 2 P.M. The Argyle Flats, St. Peters Street.
Norcott, Miss Martha, C.S. 680 Ashland Ave.
Olin, Rev. Bent E., C.S. 290 Charles Street.
Pew, Mrs. Belle, C.S.B. Teacher and Practitioner. 993 Lincoln Ave. Tel. T. C. 5208.
Ryan, Franklin N., C.S. 9 A.M. to 5 P.M. 610 Chamber of Commerce. T. C. 'Phone, 3551. Res. 840 Hague Ave. T. C. 'Phone, 5430.
Schrader, Mrs. Margaret, C.S. 247 Nelson Ave.
Welch, Mrs. Miriam E., C.S. 9 A.M. to 1 P.M. 518 Dayton Ave. Tel. N. W. Dale 3041.
Wilde, Mrs. Melvina, C.S. 606 Dayton Avenue.

WILLMAR, MINN.
Dickey, Mrs. Anna C., C.S.

WINONA, MINN.
Dobbs, Mrs. Carrie J. Darby, C.S. 213 Johnson St.
Stevens, Mrs. Catherine E., C.S. 67 W. 6th St.

Mississippi.

BAY ST. LOUIS, MISS.
Miller, Mrs. Lydia H., C.S.

GREENVILLE, MISS.
Jones, Charles H., M.D., C.S. 118 N. Poplar St.

HATTIESBURG, MISS.
Gatlin, Mrs. Nannie E., C.S. 126 1st Avenue.

JACKSON, MISS.
Bradford, Mrs. Jewell R., C.S. 530 North St.

MERIDIAN, MISS.
Stratton, Mrs. Florence May, C.S. 2312 8th St.
Thornhill, Mrs. Mary M., C.S. 518 33d Ave.

VICKSBURG, MISS.
Betts, Mrs. Florence W., C.S. 805 Clay Street.

Missouri.

CARTHAGE, MO.
Blakeney, Mrs. Frances M., C.S. 816 Clinton St.
Wilson, Mrs. Mary A., C.S. 1116 Main Street.

CHILLICOTHE, MO.
Slack, Mrs. Cora L., C.S. 915 N. Washington.

INDEPENDENCE, MO.
Bendit, Mrs. Emily Tupper, C.S. 134 W. Sea Av.
Stevenson, Mrs. Ella M., C.S. 801 Electric St.

JEFFERSON CITY, MO.
Henry, Mrs. Kate M., C.S. 728 East Main St.

JOPLIN, MO.
Case, Mrs. Nora M., C.S. 311 Jackson Avenue.
Gregory, Mrs. Mary C., C.S. 802 Wall Street.
Price, Mrs. Kathryn, C.S. 205 Jackson Ave.
Reed, Mrs. Katie, C.S. 403 Bartlett Building.
Reed, Sigel, C.S.B. Normal Course Graduate. Practitioner and Teacher. 405 Bartlett Building, 410 Main Street.

KANSAS CITY, MO.
Andrews, Mrs. Loretta M., C.S. 9 A.M. to 2 P.M. 1617 Prospect Ave. Home 'Phone, 632 E.
Bachman, Miss Helen S., C.S. 10 A.M. to 1.30 P.M. 3429 Morrell Avenue. Both 'Phones.
Bailey, Mrs. Sarah J., C.S. 4212 Genesee St.
Bain, Miss Eleanor Bishop, C.S. 12.30 to 4 P.M. 424 Keith and Perry Building.
Baird, Mrs. Amanda J., C.S.D. 2815 Troost Avenue. Long Distance Telephone, 200 Grand.
Bastman, Mrs. Hannah, C.S. Afternoons. 3428 Tracy Avenue. Tel. Home 1515 South.
Behan, Mrs. Emma D., C.S.D. 9.30 A.M. to 1 P.M., except Wednesday. Room 501, Commerce Building.
Best, Miss Mary L., C.S.B. 10 A.M. to 4 P.M. 312 Arlington Building, 10th St. entrance.
Brady, Mrs. Fanny Carstarphen, C.S. 8 A.M. to 1 P.M. 1512 Linwood Boulevard.
Byrne, Mrs. Lucia F., C.S. 10.30 A.M. to 1 P.M., except Saturday. 3673 Janssen Place.
Chandler, Mrs. Sallie N., C.S.D. Hours, 9 A.M. to 12 M. The Lyndhurst, Both Tels.
Clanton, Mrs. Sena W., C.S. 501 Commerce Blg.
Colton, Mrs. Phebe B., C.S. Afternoons. 5915 Lexington Street. 'Phone, Bell 2461 East.
Cooper, Mrs. Jessie Bain, C.S.B. Primary and Normal Course Graduate. 424 Keith and Perry Building.
Crane, Mrs. Nancy, C.S. 10 A.M. to 2 P.M. The Lorraine. Bell 'Phone, 2205 Main.
Dickey, Adam H., C.S.B. Normal Course Graduate. Practitioner and Teacher. 10 A.M to 3 P.M. Suite 507, Commerce Building Both telephones.
Dickey, Mrs. L. S., C.S.B. See Brookline, Mass.
Dowden, Miss Daisy D., C.S. 2100 Benton Boulevard. Mornings. Telephone, East 4339.

ST. JOSEPH, MO.
Hawley, Mrs. Harriet Wells, C.S. 709 Robidoux Street.
Howe, Charles M., C.S.D. Normal Course Graduate of the Massachusetts Metaphysical College. Practitioner and Teacher. Rooms 211-212 New Logan Building, corner 8th and Edmond Streets. Bell 'Phone, 576 Main.
Howe, Mrs. Mary B., C.S. Rooms 211-212 New Logan Building, 8th and Edmond Streets.
Phillips, Mrs. Sarah, C.S. 9 A.M. to 12 M. 716 North 11th Street.
Wing, Mrs. Rosamond P., C.S. 9 A.M. to 12 M. 1719 Faraon St. Bell 'Phone, 1813 Main.

ST. LOUIS, MO.
Andrews, Miss Elizabeth M., C.S. 9 A.M. to 4 P.M. Rm. W, The Odeon. Tel. Lindell 2350.
Ashcroft, John, C.S. 10 A.M. to 4 P.M. 1321 Syndicate Trust Bldg. Bell Tel. Olive 3626. Res. 5059 Vernon Ave. Tel. Forest 4337.
Barrett, George W., M.D., C.S. 11 A.M. to 5 P.M. 2249A S. Grand Av. Both Tels.; L. Dist. con.
Boeckeler, Miss Charlotte M., C.S. 10 A.M. to 12 M. Mon., Wed., & Fri. 4437 Laclede Ave.
Buskirk, Miss Ella D., C.S. 1337 Mt. Claire Pl.
Buskirk, Miss Zella, C.S. 1337 Mt. Claire Pl.
Cartmell, Mrs. Lucy, C.S. 10 A.M. to 12 M. 3918 Botanical Ave. 'Phone, 3366 Grand.
Christie, Mrs. Addie L., C.S.B. 9 A.M. to 12 M., except Wed. and Sat. 5544 Cabanne Ave.
DeCamp, Mrs. Alice, C.S.B. Normal Course Graduate. Hours, 2 to 4 P.M., except Saturday and Sunday. 5465 Bartmer Avenue.
Dunn, John Randall, C.S. 8 to 11 A.M., 4 to 6 P.M., evenings by appointment. 5003A Fairmount Avenue. Bell 'Phone, Forest 3591.
Dyer, Miss Marguerite S., C.S. 10 A.M. to 12 M. 3618A Hartford St. Bell Tel. Sidney 1703.
Fishwick, Miss Elizabeth E., C.S. 10 A.M. to 2 P.M. 3207 Barrett Street. Tel. Tyler 1011.
Frasier, Mrs. Sara B., C.S. 5659 Cates Avenue. Bell 'Phone, Forest 1478.
Gray, Mrs. Kate Joy, C.S. 760 Aubert Avenue.
Haun, Miss Della F., C.S. 9 A.M. to 4 P.M. 1324 Syndicate Trust Bldg. Both 'Phones. Res. 5029 Cabanne Ave. Bell 'Phone.
Hauser, Mrs. Eugenie Scott, C.S. 1 to 5 P.M. 1295 Goodfellow Avenue. Tel. Delmar 2600 L.
Heath, Mrs. Sara C., C.S. 5014 Cabanne Avenue. Telephone, Bell Forest 498.
Hinton, Mrs. Huldah A., C.S.B. Normal Course Graduate. Teacher and Practitioner. 9 A.M. to 12 M. 4396A McPherson Ave. Bell 'Phone.
Hoffinger, Carl F. L., C.S. 8 to 11 A.M. 5034 Fairmount Ave. Bell telephone Forest 6050.
Howard, Mrs. Minnie Morey, C.S. Hours, 10 A.M. to 12 M. Tuesday and Thursday. 5501 Chamberlain Avenue.
Johns, Frederick D., M.D., C.S. 10 A.M. to 12 M., 3 to 5 P.M., except Sun.; 7 to 9 P.M. Tues., Thurs., Sat. The Odeon, Room D. Bell Tel.
Jones, Rev. W. Henry, C.S. 9 A.M. to 2 P.M. 1320 Syndicate Trust Bldg., 10th and Locust Sts. Bell 'Phones, Olive 2111; Forest 7777.
Kimball, Mrs. Addie L., C.S. 8 A.M. to 1 P.M. 411 Newstead Ave. 'Phone, Forest 1464.
Langeman, Charles, C.S. Hours, 9 A.M. to 12 M. 2225 Holly Avenue.
Langeman, Mrs. Lisette, C.S. Hours, 9 A.M. to 12 M. 2225 Holly Avenue.
Mayne, Mrs. Bertha L., C.S. Afternoons, except Saturday. 4160 Castleman Avenue. Telephone, Grand 313.
McArthur, Mrs. Carolyn L., C.S. 11 A.M. to 4 P.M. 1415 Scruggs-Vandervoort Building. Residence, 5674 Cabanne Avenue. Tel. 1543.
McMahan, Mrs. Vena Russell, C.S. 1 to 5 P.M. 5915 Maple Ave. Tel. Bell Forest 2490 L. Res. 5731 Von Versen Ave. Tel. Forest 1405.
Merke, Mrs. Margaret, C.S. 2838 Belt Avenue.
Milentz, Mrs. Johanna D., C.S. 2 to 4 P.M. 3670 Castleman Avenue. Bell 'Phone, 1858 Grand.

ST. LOUIS, MO.
Morey, Franklin, C.S. 10 A.M. to 5 P.M. 1324 Syndicate Trust Bldg. Both 'Phones. Residence, 5501 Chamberlain Ave. Bell 'Phone.
Morris, Mrs. Cora P., C.S. 5196 Delmar Blvd.
Obear, Mrs. Margaret D., C.S. 5348 Cabanne Pl.
Owens, Mrs. Elizabeth, C.S. 4224A Olive St.
Pierce, Mrs. Louise N., C.S. 5952 Clemens Avenue. Bell telephone, Forest 531A.
Post, Mrs. Florence T., C.S. 10 A.M. to 1 P.M. 4160 Washington Blvd. Tel. Lindell 1641.
Schaberg, Mrs. Josie Dewar, C.S. 9 A.M. to 12 M. and 4 to 7 P.M. 5915 Maple Avenue. 'Phones, Delmar 3372 R and Forest 2490 L.
Selfridge, Mrs. Mary G., C.S. 9 A.M. to 2 P.M. 752A N. Euclid Ave. Bell Tel. Forest 3008.
Steinhauser, Mrs. Emilie, C.S. Hours, 9 to 11 A.M. 4350 DeSoto Avenue.
Stranghoener, Mrs. Anna D., C.S. 10 A.M. to 2 P.M. 2713 North 12th Street.
Taylor, Mrs. Eliza, C.S. 11 A.M. to 4 P.M. 1415 Syndicate Trust Building. Telephone, Main 1791. Residence, 775 Goodfellow Avenue. Telephone, Forest 6125.
Tenny, Mrs. Ella E., C.S. 6641 Vermont Ave.
Teuteberg, Mrs. Matilda A., C.S. 10 A.M. to 12 M., except Fri. and Sat. 5880 Etzell Ave.
Turner, Mrs. Sara Beazley, C.S. 8 to 11 A.M. 1152 N. Kingshighway. Kinlock 'Phone.
Wilkins, Mrs. Fannie E. W., C.S.B. Primary and Normal Course Graduate. 10 A.M. to 4 P.M., except Saturday. 'Phone, Lindell 2350. Room R, The Odeon.
Willis, Mrs. Mattie H., C.S. Lucerne Apartments, 4512 McPherson Ave. Both 'Phones.
Wilson, Mrs. Frances F., C.S. 9 A.M. to 12 M. 1297 Goodfellow Avenue. Both 'Phones.
Witherspoon, Mrs. Mariamne H., C.S. Hours, 1 to 4 P.M. 720 North Euclid Avenue.
Wright, Mrs. Katherine M., C.S. 1403A Aubert Avenue. Telephone, Forest 6228.

SPRINGFIELD, MO.
Munier, Mrs. Belle, C.S. 635 Nichols Street.
Smythe, Mrs. Alice Otis, C.S. 10 A.M. to 12 M. Masonic Temple. Res. 454 E. Elm St. Tel. 508.

WARRENSBURG, MO.
Hill, Mrs. Sarah E., C.S. 116 W. South Street. Century 'Phone, 183.

WEBB CITY, MO.
Bonsteel, Mrs. Minnie A., C.S. 411 N. Penn Av.

WEBSTER GROVES, MO.
Maginnis, Mrs. Fannie, C.S. 10 A.M. to 12 M., except Sat. 208 Oakwood Ave. Tel. 198 M.
Weber, Mrs. Carrie L., C.S. Bowman Street.

WESTPLAINS, MO.
Saunders, Mrs. Emma B., C.S.

Montana.

BILLINGS, MONT.
Kemp, Mrs. Eliza Ann, C.S. 'Phone, 207 Mutual.
Town, Mrs. Annie, C.S.

BOZEMAN, MONT.
Bulen, Mrs. Hattie, C.S. 310 W. Lamme St.

BUTTE CITY, MONT.
Carter, Mrs. Ada R., C.S. 665 South Main St.
Evans, Mrs. Maria E., C.S. 9 A.M. to 1 P.M. 920 West Quartz Street. 'Phone, 794 X.
Grimes, Mrs. Charlotte, C.S. Hours, 2 to 5 P.M. Monday, Wednesday, and Saturday. 740 Maryland Ave., So. Tel. Independent 5490.
Smith, Mrs. Arissa, C.S. 11 A.M. to 3.30 P.M. 900 West Granite Street. Ind. Tel. 1750.

GLENDIVE, MONT.
Dawson, Mrs. Clara, C.S. Hours, 2 to 5 P.M.

GREAT FALLS, MONT.
Kaufman, William C., C.S. 10 A.M. to 12 M. and 2 to 5 P.M. 19-20 Conrad Blk. Tel. 340.

Nevada.

ELKO, NEV.
Bangs, Mrs. Fannie M., C.S. Mayer Block, Suite 5.
Reinken, Miss Mildred, C.S. Except Saturday.

RENO, NEV.
Branan, Mrs. Lucy Grannis, C.S. Hours, 1 to 4 P.M. 131 Stevenson Street. 'Phone, 1599.
Hard, Mrs. Catherine M., C.S. 445 E. 6th St.
Reilley, Mrs. Leone A., C.S. 10 A.M. to 4 P.M. Rooms 301-302 Odd Fellows Bldg.
Turley, Mrs. Mary E., C.S. 9.30 to 11.30 A.M., except Wed. 737 Humboldt St. Tel. 721.
Warner, Miss Kate M., C.S. 9.30 A.M. to 12 M. The Glen Lyon. 'Phone, 287.

New Hampshire.

CHESTER, N. H.
Hazelton, Miss Anna L., C.S.

CONCORD, N. H.
Barker, Mrs. Kate C., C.S. 12 Perley Street.
Gage, Miss Mabel C., C.S. 10 A.M. to 12 M., except Saturday. 116 Pleasant Street.
Grover, Mrs. Urlannie P., C.S. 4 Glen Street.
Hering, Hermann S., C.S.B. Normal Course Graduate. Teacher and Practitioner. 28 S. Main St. 'Phone, 25. Res. 'Phone, 651-12.
Hering, Mrs. Marian W., C.S.B. 10 A.M. to 1 P.M., except Thursday. 28 S. Main Street. 'Phone, 25. Residence 'Phone, 651-12.
Jamieson, Charles B., C.S.B. Normal Course Graduate. Teacher and Practitioner. 4 Smith Block. 'Phone, 345.
Plumer, Mrs. Laura E. H., C.S. 34 Kimball St.
Rice, Miss Mary D., C.S. Hours, 2 to 5 P.M., except Sunday. 25 S. State St. 'Phone, 331.
Thompson, Miss M. Lizzie, C.S. 33 West St. Tel.
Tomlinson, Rev. Irving C., C.S.B. Postal address.

DOVER, N. H.
Henderson, William C., C.S. 10 A.M. to 12 M., except Friday. 161 Portland Street. Tel. 238.
Rutter, Miss Annie, C.S. 2 to 4.30 P.M., except Friday. Room 8 P. O. Bldg. Res. Tel. 304-13.

EAST LEBANON, N. H.
Paddleford, Mrs. Jennie C., C.S.

EXETER, N. H.
Wiggin, Miss Annie B., C.S. 90 High Street.

KEENE, N. H.
Bradley, Miss Sarah E., C.S. 56 Marlboro St.

LACONIA, N. H.
Houghton, Miss Bessie M., C.S.B. Normal Course Graduate. Hours, 1 to 3 P.M. 15 Holman Street. Telephone, 431-2.
Perkins, Mrs. Eugenia L., C.S. 184 Province St.
Stillings, Miss Camilla A. M., C.S. 726 Main St.

LANCASTER, N. H.
Sleeper, Mrs. Alice L., C.S.B. 9 A.M. to 12 M., except Saturday. National Bank Block.

LISBON, N. H.
Atwood, Mrs. Martha M., C.S.B. 29 So. Main.

LITTLETON, N. H.
Green, Mrs. Jennie S., C.S. 2 to 4 P.M.

MANCHESTER, N. H.
Barndollar, Mrs. Fannie, C.S. 120 Myrtle St.
Everett, Mrs. Lois M. E., C.S. 27 Waldo St.
Green, Mrs. Sarah V., C.S.B. Normal Course Graduate. 9 A.M. to 12 M. Tuesday, Wednesday, and Thursday. Other hours by appointment. 1062 Elm Street.
Johnson, Miss Bertha E., C.S. Hours, 2.30 to 4.30 P.M., except Friday. Pembroke Building. Res. 111 Russell St. 'Phone, 1247-12.
Reynolds, Rev. Charles D., C.S.B. Teacher and Practitioner. 27 Ray St. 'Phone, 1157-2.
Reynolds, Mrs. Grace D., C.S. 27 Ray Street.

MILFORD, N. H.
Beach, Mrs. Amanda J., C.S. Thurs. 1 to 3 P.M.
Lewis, Jesse C., C.S.

NASHUA, N. H.
Moore, Mrs. Edna E., C.S. 12 M. to 3 P.M., except Wed. and Sat. 16 Canal St. Tel. 44.

PORTSMOUTH, N. H.
Allen, Miss Grace E., C.S. Glebe Building.
Varrell, Mrs. Lillian L., C.S. 6 Bridge St.

WOLFEBORO, N. H.
Fox, Mrs. Frances A., C.S. 10 A.M. to 12 M. Rollins Place, South Main Street.

New Jersey.

ASBURY PARK, N. J.
Hooper, Mrs. Elizabeth, C.S. 10 A.M. to 4 P.M. Appleby Bldg., Mattison Ave. Tel. 263 L.

ATLANTIC CITY, N. J.
Bush, Mrs. Ollie Kerr, C.S. Allen Apmts., Atlantic and Virginia Aves. Coast Tel. 1010 Y.
Crellin, John S., C.S. 10 A.M. to 4 P.M. Room 602, Bartlett Building. Bell 'Phone, 402 D.
Holman, Mrs. Catharine, C.S. R. E. & Law Bldg.
Holman, Miss Linnert A., C.S. 115 N. Morris.
Roberts, Mrs. Josephine Howard, C.S. 10 A.M. to 1 P.M. Champion Bldg., Rm. 5, 1st floor.

CAMDEN, N. J.
Kester, Miss Mabel E., C.S. Mornings. 221 North 3d Street. Bell Telephone, 895 W.
Rowland, Mrs. Mamie J., C.S. 1110 N. 21st St.
Starn, Mrs. A. Clara, C.S. 9 A.M. to 12 M. 215 North 5th Street. Bell telephone.

CRANFORD, N. J.
See, Mrs. Annie L., C.S. 125 Union Avenue.

DOVER, N. J.
Grimes, Miss Agnes E., C.S. 2 to 5 P.M., except Sat. Rm. 32, Palmer Blg. Res. 16 Essex.

ENGLEWOOD, N. J.
Brotherton, Miss Blanche M., C.S. 10 A.M. to 1 P.M. Engle Street, corner Spring Lane.
Bull, Miss Florence W., C.S. 2 to 5 P.M. Engle Street and Spring Lane.
Childs, Mrs. Julia S., C.S. Woodland Avenue.
Cooley, Miss Agnes E., C.S. 10 A.M. to 12 M., except Sat. Engle Street and Spring Lane.
Thompson, Mrs. Jessie Wentz, C.S. 9 to 11 A.M. 34 Engle Street. 'Phone, 163 J.

HACKENSACK, N. J.
Forbes, Mrs. Ida Maud, C.S. 2 to 5 P.M. 210 Union Street.
Knudsen, Mrs. Dorothy A. B., C.S. Larch Ave., Bogota, 3 minutes from Main St., via Hudson River trolley. 'Phone, 506 L. Hackensack.

HOLLY BEACH, N. J.
Svenson, Miss Elin M., C.S. Hours, 2 to 5 P.M. 123 Montgomery Avenue.

JERSEY CITY, N. J.
French, Mrs. Gertrude A., C.S. Hasbrouck's, corner Crescent and Harrison Avenues.
Heath, Mrs. Viola A., C.S. Mornings, 546 Summit.
Lenhart, Miss Ada L., C.S. Hasbrouck Institute, Harrison and Crescent Avenues.
Shaver, Miss Ora B., C.S. 328 Arlington Ave.

LAKEVIEW, N. J.
Haviland, Miss Mary E., C.S. 303 Trenton Av.

LONG BRANCH, N. J.
Lane, Mrs. Annie, C.S. 1 to 7 P.M. 75 7th Ave.

MADISON, N. J.
Weyers, Mrs. Susan P., C.S. 61 Garfield Ave.

MONTCLAIR, N. J.
Fisher, Mrs. Calista Vinton, C.S. 115 Midland Avenue. 'Phone, 593 R.
White, Mrs. Elizabeth W., C.S. 44 Forest Street. Telephone, 305 L.

BROOKLYN, N. Y.
Fanshawe, Mrs. Mary, C.S. Mornings. 793 Lincoln Place, near Nostrand Avenue. Telephone, Bedford 49 L.
Folk, Mrs. Deborah C., C.S. 10 A.M. to 12 M., except Saturday. 95 Herkimer Street.
Griffiths, Mrs. Josephine L., C.S. 439 Monroe St.
Hegeman, Mrs. Anna O., C.S. 9 A.M. to 12 M. 789 Carroll St. Telephone, 5339 J. Prospect.
Hill, Miss Clara S., C.S. 9 A.M. to 1 P.M., except Sat. 1347 Pacific St. Tel. 4098 Bedford.
Hotchkiss, Mrs. Helen E., C.S. 9 A.M. to 12 M. 238 Emerson Pl. Tel. 1411 R. Prospect.
Hulin, Mrs. Emilie B., C.S.D. 2.30 to 5 P.M. Wednesday and Friday. 95 Herkimer Street. 'Phone, 2914 J. Bedford. Res. 1609 Ditmas Ave., Flatbush. 'Phone, 3185 Flatbush.
Langdon, Mrs. Annie E., C.S. 9 to 11 A.M. 130 So. Elliott Place. 'Phone, 1659 J. Prospect.
Leonard, Frank H., C.S.B. Room 305, Temple Bar Building. Mail and telegrams only.
Lowenhaupt, Jacob, C.S. 8 to 11 A.M. and 4 to 8 P.M. Suite 31, 221 South 3d Street. Eastern District telephone.
Lytle, Mrs. Kathryn M., C.S. 10 A.M. to 12 M. Tuesday and Friday. 172 Putnam Avenue.
Miller, Miss Gertrude E., C.S. 2 to 5 P.M. Monday and Thursday. 199 Lincoln Place.
Mills, Mrs. Emily Jayne, C.S. Mon. and Thurs. 1326 Dean St. May to Oct. Ft. Totten, L. I.
Moller, Mrs. Mary C., C.S. Monday and Thursday afternoons. 270 Westminster Road, Flatbush.
Parker, Mrs. Jennie, C.S. Hours, 2 to 5 P.M. Tues. and Fri. 884 St. Johns Place. Tel. 5287 Bedford. May to Oct. Tynemouth, N. B.
Pettit, Miss Ellen J., C.S. 9 A.M. to 3 P.M. 886 Park Place. Telephone, 511 Bedford.
Ramsey, Mrs. Margaret P., C.S. Mornings, except Friday. 386A Lafayette Avenue. Telephone, 7077 Prospect.
Reed, Mrs. Adele M., C.S. 505 9th St., cor. 8th Av.
Robinson, Miss Helen, C.S. Hours, 10 A.M. to 2 P.M. 219 Monroe Street. Telephone, Bedford 2351 R.
Schepmoes, Mrs. Ida J., C.S. 2 to 5 P.M. Rm. 305, Temple Bar Bldg. Tel. 2222 Main.
Schubert, Mrs. Mary, C.S. Forenoons, except Sat. 429 Classon Ave. Tel. 1856 Prospect.
Sellew, Mrs. Fannie L., C.S. Wed. and Thurs. afternoons. Room 309 Temple Bar Bldg. Home mornings, 362 Lafayette Ave. 'Phones.
Terry, Mrs. Emogene H., C.S. 10 A.M. to 1 P.M. 201 St. James Pl. Tel. 3744 J. Prospect.
Turner, Miss Frances S., C.S.B. Evenings. 566 Carleton Avenue.
Vernon, Mrs. Orrill H., C.S. 10 A.M. to 2 P.M., except Sat. 305 Temple Bar Bldg. 'Phone, 2222 Main; Res. 'Phone, 143 Prospect.
Wiggins, Miss Mary Ida, C.S. 575 Dean St.
Wight, Mrs. Louisiana L., C.S. Mon. and Thurs. 1346 Bergen Street. Telephone.
Williams, Mrs. Hyacinth C., C.S. 470 57th St.
Wood, Miss Jessie, C.S. Office, Temple Bar Building. 'Phone, 1662 Main. Res. 114 S. Portland Avenue. 'Phone, 3540 Prospect.
Worthington, Mrs. Margaret A., C.S.B. 1 to 4 P.M., except Thursday and Saturday. 666 East 17th Street. Telephone connections.

BUFFALO, N. Y.
Arend, Mrs. Mary L., C.S. 2 to 4 P.M., except Friday. 964 Delaware Avenue.
Armstrong, William E., C.S. 2 to 5 P.M. The Markeen. Both telephones.
Avery, Mrs. Kate, C.S. 114 Mariner Street.
Blanchard, Mrs. Lucy D., C.S. 133 Lexington.
Butts, Miss Jessie C., C.S. 370 Ellicott Square.
Channen, Mrs. Cora H., C.S. 332 Hampshire St.
Fay, Miss Adella F., C.S. 2.30 to 4.30 P.M., except Thursday. 20 West Avenue.
Hardy, Mrs. Mary E., C.S.B. Practitioner and Teacher. 370 Ellicott Square. Tel. Seneca 2301. Res. 132 Harvard Pl. Tel. North 5903.
Hatch, Mrs. Jane M. B., C.S. The Aberdeen.

BUFFALO, N. Y.
Holcombe, Charles D., C.S. 8 Arlington Place.
Kline, Harry B., C.S. 58 Arlington Place.
Leavitt, Mrs. Annie V. C., C.S.D. 222 North St.
Mayo, Mrs. Alice N., C.S. 15 Summit Avenue.
Moderwell, Mrs. Mary B., C.S. 156 Cottage St.
Moderwell, Robert, C.S. 156 Cottage Street.
More, Mrs. Nettie N., C.S. 83 14th Street.
Morgan, Mrs. Harriet Rowell, C.S. 8 to 10 A.M. and 1 to 6 P.M. 131 Crescent Avenue.
Nenno, Mrs. Carrie M., C.S. 378 Franklin St.
Phelps, Mrs. Anna, C.S. Hours, 11 A.M. to 3 P.M. 103 Anderson Place. Tel. Bryant 924.
Pomeroy, Miss Ruby L., C.S. 293 Hoyt Street.
Read, Charles G., C.S. 65 Whitney Place.
Savage, Mrs. Nettie, C.S. 120 Herkimer St.
Schreck, Mrs. Clara P., C.S. 785 Richmond Av.
Tanner, Mrs. Mary W., C.S. 311 West Avenue.
Trow, Mrs. Alice M., C.S. 281 Jersey Street.
Utley, Mrs. Cecilia, C.S. 790 Potomac Ave.
Van Allen, George L., M.D., C.S. Office and residence, 588 Breckenridge St. Both Tels.
Waite, Mrs. Elizabeth Witte, C.S. 85 Parkside.
Will, Mrs. Lillie C., C.S. 344 West Avenue.
Willcox, Mrs. Clara A., C.S. 1357 Niagara St.
Williamson, Mrs. Laura A., C.S. 293 Hoyt St.

CANAJOHARIE, N. Y.
Abel, Miss Emeline P., C.S. 9 to 11 A.M. Tuesday and Thursday. 41 Front Street.

CENTRAL BRIDGE, N. Y.
Bunker, Charles C., C.S.

CHESTERTOWN, N. Y.
Downs, Mrs. Althea G., C.S. Chester House.

DOUGLASTON, L. I., N. Y.
Foster, Mrs. Charlotte H., C.S.B.

DUNKIRK, N. Y.
Smith, Charles M. W., C.S. 419 Washington Av.

EBENEZER, N. Y.
Spinhern, Mrs. Catherine, C.S.

ELLICOTTVILLE, N. Y.
Parker, Mrs. Victoria A. H., C.S. 2 to 4 P.M.

ELMIRA, N. Y.
Bally, Mrs. Mary, C.S. 115 Caldwell Avenue.
Haskin, Mrs. Elizabeth T., C.S. 9 A.M. to 12 M. 380 W. Gray St. Bell telephone, 624.

FORT PLAIN, N. Y.
Wagner, Mrs. Helen E. F., C.S. 188 Main St.

GARDEN CITY, L. I., N. Y.
Catchings, Mrs. Fermine B., C.S. Garden City Estates. 'Phone, 231 L.

GENEVA, N. Y.
Drake, Mrs. Carrie B., C.S. 78 Genesee St.
Gates, Mrs. Ida M., C.S.B. 29 Elmwood Pl.

GLENS FALLS, N. Y.
Mosier, Mrs. Carrie B., C.S.B. 14 Mason St.
Tait, Mrs. Mary, C.S. 224 Glen Street.

GLOVERSVILLE, N. Y.
Davis, Mrs. Cornelia A., C.S. 41 E. Center St.
Hellwig, Mrs. Hattie E., C.S. 41 E. Center St.

GOUVERNEUR, N. Y.
Orvis, Mrs. Harriet Church, C.S. Tuesday and Wednesday mornings. 34 Rowley Street.

HERKIMER, N. Y.
Fuller, Miss Frances G., C.S. 5 The Van Kirk.

HIGHLAND FALLS, N. Y.
Huse, Miss Theodora, C.S.

HOOSICK FALLS, N. Y.
Grogan, Mrs. Minnie K., C.S. 22 Church St.

HORNELL, N. Y.
De Cew, Mrs. Ida R., C.S. 89 Maple St. Both Tels.

ITHACA, N. Y.
Philes, Miss Mary Agnes, C.S. 8 Osborn Blk.
Rolfe, Miss Jessie E., C.S. 120 E. Seneca St.
Woodruff, Mrs. Laura C., C.S. 119 Eddy St.

NEW YORK, N. Y.

Gordon, Mrs. Mildred, C.S.B. Hours, 9 A.M. to 12 M., other hours by appointment. The Arragon. 2611 Broadway, near 98th Street. Telephone, 4221 Riverside.

Greene, Mrs. Letitia H., C.S. 1 W. 96th St.

Griffin, Mrs. Lillian S., C.S. 10 A.M. to 1 P.M. 60 St. Nicholas Av. (113th St.). 'Phone, 632 Morn.

Gwalter, Mrs. Lucy L., C.S.B. Normal Course Graduate. 10 A.M. to 1 P.M., except Saturday. Columbia Court, 431 Riverside Drive, corner 115th Street. Tel. Morningside 1614.

Hallman, Mrs. Mary Dowling, C.S. The Monolith, 45 W. 34th Street. Tel. 38th St., 2502.

Harris, Mrs. Mary E., C.S. 10 A.M. to 5 P.M. 16 W. 135th Street. 'Phone, Harlem 2190 J.

Hathaway, Miss Sarah W., C.S. 1 W. 96th St.

Hayes, Mrs. Loraine B., C.S. 221 W. 78th Street. Telephone, 8771 Riverside.

Jennings, Mrs. Elizabeth D., C.S. 2 to 9 P.M. 492 Manhattan Avenue, near 120th Street.

Jones, Gardner Durie, C.S. 45 W. 34th Street.

Katz, Mrs. Elizabeth, C.S. 3 West 92d Street. Telephone, 3647 Riverside.

Kuchenmeister, Mrs. Sophie B., C.S. 2 to 4 P.M. and by appointment. 180 West 74th Street.

Kuchenmeister, William, C.S. 9.30 A.M. to 12.30 P.M. 1974 Broadway, corner 67th Street; 2 to 5 P.M. 415 East 9th Street.

Lathrop, John C., C.S.B. 200 W. 72d Street.

Lathrop, Mrs. Laura, C.S.D. 9 A.M. to 1 P.M. The Lombard, 76th and West End Avenue.

Leavitt, Cecil K., C.S. 570 West 183d Street.

Livingston, Mrs. Mary Morris, C.S. 2 to 5 P.M., except Fri. and Sat. Hotel Walton, 70th St. and Columbus Av. 'Phone, 2934 Col.

MacDowell, Mrs. May, C.S. 508 W. 112th St., near Broadway. Tel. 3830 Morningside.

Malden, Mrs. Anna G., C.S. 301 St. Nicholas Av. (cor. 125th St.). 'Phone, 3854 Morningside.

McAdow, Mrs. Lillian M., C.S.B. Normal Course Graduate. 11 A.M. to 4 P.M., except Wed. 620 W. 116th St. 'Phone, 5339 Morn.

Mustin, Miss Fannie A., C.S. 10 A.M. to 1 P.M. 229 W. 101st St. Tel. 1416 Riverside.

Nachman, Mrs. Nettye, C.S. Office hours, 10 A.M. to 5 P.M. The Monolith, 45 West 34th Street. Telephone connections.

Newell, Mrs. Mary Otis, C.S. Hotel Marie Antoinette, Broadway and 66th Street.

Nichols, William, C.S. 225 Fifth Avenue.

Nixdorf, Miss Nellie R., C.S. 161 W. 99th St.

Ostrander, Mrs. Clara A., C.S.B. 9 A.M. to 5 P.M. St. James Bldg., 1133 Broadway. Tel. 1610 Madison Sq. Res. Tel. 2374 Bushwick.

Otis, George William, C.S. Hotel Evelyn, 101 West 78th Street. 'Phone, Riverside 9351.

Overbury, Arthur E., C.S. 1 W. 96th Street.

Parker, Mrs. Agnes, C.S. 10 A.M. to 3 P.M. 2255 Broadway, cor. 81st St. Tel. 8473 River.

Perry, Mrs. Belle S., C.S. Hours, 10 A.M. to 2 P.M., except Wed. and Sat. 606 W. 113th St.

Philip, Miss Helen D., C.S. The Mumford, 535 W. 111th Street. Tel. 3877 Morningside.

Pickard, Jesse, C.S. Room 10032, 1 Madison Avenue. Telephones.

Porter, William W., C.S. 9 A.M. to 3 P.M. 200 West 72d Street, corner Broadway. Telephone, 5809 Columbus.

Prentice, Mrs. Alice, C.S. 300 Central Park, W.

Raetze, Mrs. Gertrude C., C.S. 10 A.M. to 4 P.M., except Saturday. 25 West 42d Street. Rooms 625-626. Telephone, 4210 Bryant.

Reeder, Mrs. Hilah, C.S. 19 W. 31st Street.

Reichstadt, Miss Louise, C.S. 1 to 4 P.M. 500 Fifth Ave., corner 42d St. Tel. 391 Bryant.

Remer, Mrs. Kate Y., C.S. 1 West 96th St.

Revenaugh, Miss Ione, C.S.B. Normal Course Graduate. 9 A.M. to 1 P.M., except Saturday. 96 Fifth Avenue. Tel. 1590 Chelsea.

Roberts, Mrs. Henrietta, C.S. 227 W. 140th St.

Roberts, John L., C.S.B. Normal Course Graduate. 10 A.M. to 2 P.M. 228-230 W. 45th Street. Tel. 960 Bryant. Res. The Georgia, 200-202 W. 70th St. Tel. 5557 Columbus.

NEW YORK, N. Y.

Roberts, Mrs. Marie A., C.S. 10 A.M. to 2 P.M., except Wed. and Sat. 1934 Webster Avenue. Bronx telephone, 774 Tremont.

Roberts, Mrs. Rosalind, C.S.B. Normal Course Graduate. 11 A.M. to 1 P.M. 228-230 W. 45th Street. Tel. 960 Bryant. Res. The Georgia, 200-202 W. 70th St. Tel. 5557 Columbus.

Roe, Albert James, C.S. 1 to 4 and 6 to 9 P.M., except Sat. Lenox Court, 100 W. 141st St., corner Lenox Ave. Tel. 1120 Audubon.

Roe, Mrs. Barbara C., C.S. 9 A.M. to 12 M. and 6 to 9 P.M., except Saturday. Lenox Court, 100 W. 141st Street, corner Lenox Avenue. Telephone, 1120 Audubon.

Ross, Miss Emma Nichols, C.S.B. Normal Course Graduate. 35 Mt. Morris Park, West. Telephone, 3477 Harlem.

Rowbotham, Mrs. Amelia S., C.S. 1 W. 96th St.

Rowbotham, Steuart C., C.S. 1 W. 96th Street.

Sands, Miss Mary E., C.S.B. 12 M. to 4 P.M. Mon., Wed., Fri. Rm. 808, 66 Broadway. Tel. Rector 1749. Other hours by appointment. Res. 39 W. 67th St. Tel. Columbus 3227.

Saxton, Mrs. Sara Cornog, C.S. 11 A.M. to 1 P.M. 502 W. 143d St. Tel. 1180 Audubon.

Schoonmaker, Miss Georgia T., C.S. Office hours, 10 A.M. to 1 P.M. and 2 to 4 P.M.; Saturday until 1 P.M. St. James Bldg., 1135 Broadway. Tel. 3269 Madison Square.

Seal, Mrs. Frances Thurber, C.S.B. Normal Course Graduate. 10.30 A.M. to 3.30 P.M. 1 Madison Ave., Room 9047. Tel. 2274 Gramercy. Residence Tel. Riverside 9819. Cable address, Thurseal, New York.

Skinner, Mrs. Elizabeth P., C.S.D. 314 West 76th Street. Telephone, 3340 Columbus.

Smith, Mrs. Ellen F., C.S. 2322 8th Ave. Tel.

Smith, Mrs. Emma Bicknell, C.S. 11 A.M. to 3 P.M. Room 4062, Metropolitan Building, 1 Madison Avenue. Tel. 3464 Gramercy.

Smith, Mrs. Mabel P., C.S. 9 A.M. to 12 M., except Saturdays. 516 West 143d Street.

Snider, Mrs. Carrie Harvey, C.S.D. Hours, 9 A.M. to 1 P.M., except Wednesday. The Montana, 35 Mt. Morris Park, W., cor. 124th St.

Spelcy, Miss Annie, C.S. 9 A.M. to 5 P.M. 45 West 34th Street. 'Phone, 1144 38th Street.

Staats, Mrs. Eleanor Burnap, C.S. 35 Mt. Morris Park, West.

Stackpoole, Miss Edith, C.S. 9 A.M. to 2.30 P.M. The Langdon, 157 W. 124th St. 'Phone.

Starke, Mrs. Laura J., C.S. 9 A.M. to 12 M., except Saturday. 25 Mt. Morris Park, West.

Stephens, Miss Marion E., C.S. 1 W. 96th St.

Stetson, Mrs. Augusta E., C.S.D. 1 West 96th Street.

Stevenson, Mrs. Ivy H., C.S. 9 A.M. to 1 P.M., except Saturday. 516 West 143d Street.

Stilson, Mrs. Blanche, C.S. 10 A.M. to 1 P.M., except Saturday. 620 W. 116th Street. Telephone, 3596 Morningside.

Strobel, Charles J., C.S. Hotel Evelyn, 101 West 78th Street. 'Phone, Riverside 9351.

Strock, Mrs. Mary J., C.S. 324 West 51st Street. Telephone, 3817 Columbus.

Stropp, Miss Luise, C.S. 9 A.M. to 1 P.M., except Sat. 500 5th Ave. Tel. Bryant 391.

Swope, H. Vance, C.S. 939 Eighth Avenue.

Talcott, Mrs. Eunice Maud, C.S. 9.30 A.M. to 1 P.M. 501 W. 121st St. Tel. 4887 Morningside.

Thew, Mrs. Anna C., C.S.B. 2006 5th Avenue. Telephone, Harlem 3307.

Thompson, Mrs. Clara Willson, C.S. 2 West 98th Street. Telephone, 7220 Riverside.

Thompson, Mrs. Ella M., C.S. 616 West 116th Street. Telephone, Morningside 6704.

Thompson, Frank Stayton, C.S. 9 A.M. to 4 P.M. 45 West 34th Street. Tel. 4371. 38th St.

Tillotson, John Beach, C.S. 10 A.M. to 5 P.M., except Saturday. 1 Madison Avenue. Telephone, 633 Gramercy.

Timpson, Mrs. Mercedes, C.S. 16 W. 101st St.

Vandegrift, Miss A. Alda, C.S. 3.30 to 5.30 P.M., except Thursday. 200 W. 72d Street.

WAVERLY, N. Y.
Shoemaker, Mrs. Mary E., C.S. 452 Fulton St.

WELLSVILLE, N. Y.
Judd, Mrs. Jennie R., C.S. 51 E. Fassett St.

WHITE PLAINS, N. Y.
Bond, Mrs. Sophia, C.S. 12 No. Broadway.
Carter, Mrs. Nancy J., C.S. 9 A.M. to 12 M., except Mon., Sat. 87 Rockledge Av. Tel. 965.

YONKERS, N. Y.
Sutton, Mrs. Helen H., C.S. Mornings, except Sat. 415 Warburton Ave. Tel. 2972.
van Voorhies, Mrs. Olive Hanna, C.S. Mornings, except Friday. 32 Landscape Avenue. Telephone, 770 W.
Whitney, Mrs. Louise Y., C.S. Mornings, except Saturday. 15 Stanley Place. Tel. 1707.

North Carolina.

ASHEVILLE, N. C.
Bridgers, Mrs. Annie C., C.S. 4 to 6 P.M. American National Bank Building.
Brown, Mrs. Ruth V., C.S. 17 Spruce Street.
Jones, Miss Emily Johnson, C.S. 377 Montford Avenue.
Lindsey, Mrs. Mary A., C.S. 9 A.M. to 12 M. 270 Cumberland Avenue.
Powell, Mrs. Alice B., C.S.B. 10 A.M. to 2 P.M. Watauga Hill. 'Phone, 247.

CHARLOTTE, N. C.
Short, Mrs. Mary Agatha, C.S. 10 A.M. to 3 P.M. 9 N. Cedar Street. 'Phone, 1734.

DURHAM, N. C.
Neely, Mrs. Lena Edwards, C.S. 702 Mangum Street.

KINSTON, N. C.
Fishblate, Mrs. Fannie S., C.S. The Caswell.
Peebles, Mrs. Henry, C.S.
Stanly, Mrs. Martha J., C.S. 9 A.M. to 12 M., except Saturday. 508 North Queen Street.

NEW BERN, N. C.
Harrison, Miss Mary Hatch, C.S.B. Normal Course Graduate. Teacher and Practitioner. 9 to 11 A.M. 17 New Street.
King, Mrs. Amy Everette, C.S. 1 to 3 P.M. 118 Broad Street.

WILMINGTON, N. C.
Bridgers, Miss Mary, C.S. Carolina Heights.
Weill, Mrs. Ella, C.S. Carolina Heights.

North Dakota.

DICKINSON, N. DAK.
Goodall, Mrs. Carrie E., C.S.

FARGO, N. DAK.
Kinnear, Miss Adelaide M., C.S.B. 821 3d Avenue, S.

GRAND FORKS, N. DAK.
Swift, Mrs. Zaida M., C.S. 10 A.M. to 12 M. and 1 to 4 P.M., except Thursday. 117 Cottonwood Street. Tel. 282 L. Tri. State.
Thompson, Joseph W., C.S. 840 Belmont Ave.
Thompson, Mrs. Martha Sutton, C.S.B. Normal Course Graduate. Practitioner and Teacher. 840 Belmont Avenue. 'Phone, 458.

REYNOLDS, N. DAK.
Lebacken, Mrs. Louise, C.S.

VALLEY CITY, N. DAK.
Lennes, Mrs. Emma, C.S. 721 4th Street.

Ohio.

AKRON, O.
Grover, Mrs. Susie A., C.S. 2 to 4 P.M. 194 East Center Street. Bell telephone, 754-2.
Limb, Mrs. Kate A., C.S.B. Normal Course Graduate. Teacher and Practitioner. Afternoons, except Monday and Thursday. 10 Spruce St. First house from E. Market St.

BUCYRUS, O.
Cary, Mrs. Stella D., C.S. 436 Park Avenue.
Wentz, Miss Sallie G., C.S. 9 A.M. to 12 M. 406 South Main Street.

CANTON, O.
Danner, Miss Mary E., C.S. Hours by appointment. 436 So. Market Street.
Eckhardt, Mrs. Etta L., C.S. 809 N. Dewalt Street. Bell 'Phone, 1266 K.
Numan, Mrs. Christie McLean, C.S. 9 to 11 A.M., 2 to 4 P.M. 612 Courtland Building.
Reed, Mrs. Ida Lupher, C.S. Fulton Road. Telephones, Bell 326; Stark R. 1618.
Souza, Mrs. Elizabeth E., C.S. 9 A.M. to 5 P.M. 410 N. Walnut St. Tel. C. 1575 Stark.

CHILLICOTHE, O.
Johnson, Miss Flora Belle, C.S. 9 to 11 A.M., 2 to 4 P.M. Rooms 29-30 Foulke Block. 'Phones, B 913; Bell 453 R.

CINCINNATI, O.
Bender, Miss Emma J., C.S. 9 A.M. to 12 M. 731 Mt. Hope Rd., Price Hill. Tel. W. 470 Y.
Borum, Miss Martha Alice, C.S. 716 Race St., near Garfield Place. 'Phone, Canal 1390 X.
Buchanan, Mrs. Helene S., C.S. 26 N. Warwick, Avondale. Telephone N. 4244 L.
Bugbee, Mrs. Nettie Kline, C.S. 10 A.M. to 4 P.M. 1018 First National Bank Building. 'Phone, M 4682 X.
Creager, Sidney H., C.S. Hotel Walnut.
Cunningham, Mrs. Caroline B., C.S. 2 to 4 P.M. 1830 Clarion Ave., Evanston.
Estes, Miss Emma A., C.S.D. Teacher and Practitioner. 218 McGregor Ave., Mt. Auburn.
Fischer, Mrs. Lillie Fry, C.S. 2811 Highland Avenue, Mt. Auburn. Tel. N. 4449 R.
Griswold, Mrs. Emily A., C.S. 9 A.M. to 12 M. 15 Haddon Hall, Avondale. Tel. N. 1989.
Harris, Mrs. Kate J., C.S. 872 East Ridgeway Avenue, Avondale. 'Phone, N. 4907.
Hutchings, Mrs. Mary G., C.S. 9 A.M. to 12 M. "The Delmoor," Telford Street. Clifton.
Marshall, Mrs. Rachel F., C.S. 10 A.M. to 12 M., except Wednesday and Saturday. 222 Hosea Avenue, Clifton. 'Phone, North 3687.
McDowell, Mrs. Elizabeth C., C.S. 1 to 4 P.M. 2812 Park Avenue, W. H. Tel. N. 2584 L.
McQueety, Mrs. Amanda, C.S. 1 to 4 P.M. 3226 Gilbert Ave. W. H. 'Phone, North 4571 L.
Pendery, Dewey C., C.S. 10 A.M. to 1 P.M. 803 Mercantile Library Bldg. Tel. Main 1574.
Phares, Mrs. Christine E., C.S. 3334 Reading Road, Avondale. Telephone, N. 8786 R.
Rastert, Miss Edna M., C.S. 10 A.M. to 4 P.M. Mon., Wed., and Fri. 901 Mercantile Library Bldg. Res. Township and Sidney Aves.
Rastert, Miss Louise K., C.S. 10 A.M. to 4 P.M., Tues., Thurs., Sat. 901 Mercantile Lib. Bldg. Tel. Main 3113 X; Res. Tel. W. 2914 L.
Ryland, Mrs. Mary A., C.S.B. 3289 Observatory Avenue. 'Phone, East 293 R.
Sherwood, Mrs. Flora, C.S. 3109 Gilbert Avenue. Telephone, North 3761 Y.
Shockley, Mrs. Adelaide Z., C.S. 9 A.M. to 12 M. 30 The Clermont. Tel. N. 3659 R.
Stewart, Mrs. Letitia J., C.S. 9 A.M. to 12 M. 765 Summit Ave., Price Hill. Tel. W. 344 Y.

CLEVELAND, O.
Allen, Mrs. May S., C.S. Office, 64 Clarence Bldg., 122 Euclid Ave. Res. 2186 E. 105th St.
Burr, Mrs. Ida E. B., C.S. 304 The Bangor, 942 Prospect Avenue.
Carpenter, Mrs. Elizabeth B., C.S. 13363 Superior Avenue. Telephone, Doan 2549 R.
Church, Mrs. Emma, C.S. 2110 93d St., N. W.
Cobb, Mrs. Florence A. B., C.S. 942 Prospect Avenue.
Cook, Mrs. Jennie M., C.S. 9.30 A.M. to 12.30 P.M., except Mon., Thurs. 110 Colonial Arcade.
Crawford, Mrs. Mary E., C.S.D. 2188 E. 46th St.
Crittenden, Mrs. Zoe L., C.S. Tues., Thurs., Sat. 1436 E. 88th St. Wade Park car.
Devor, Mrs. Elizabeth, C.S. 1 to 4 P.M., except Saturday. 109 Colonial Arcade.
Duer, Mrs. Clara Craig, C.S. 1465 E. 108th St.
Ely, Daniel M., C.S. 1 to 5 P.M. 60 Clarence Building. 122 Euclid Avenue.

SPRINGFIELD, O.
Cowan, Mrs. Harriet S., C.S.D. Teacher and Practitioner. 362 East High Street.
Cruse, Mrs. Maria C., C.S. 148 S. Race Street.
Rigby, Mrs. Minerva R., C.S. 112 S. Plum St.

TIFFIN, O.
Frick, Mrs. Margaret Shelly, C.S. 37 Clay St.
Wilcox, Mrs. Kittie, C.S. 129 Monroe Street.

TOLEDO, O.
Adams, Miss Eleanore R., C.S. 1 to 4 P.M. 2722 Monroe Street. Home 'Phone, 6941 A.
Bonner, Mrs. Fannie L. B., C.S. 9 A.M. to 1 P.M. 1003 Nicholas Bldg. Res. 329 Chestnut St.
Burt, Mrs. Edith T., C.S. St. Clair Hotel.
Clark, Miss Sarah J., C.S.D. Practitioner and Teacher. 9 A.M. to 12 M. The Lincoln, Monroe Street.
Dickman, Mrs. Bertha, C.S. 2274 Warren St.
Ernst, Mrs. Jennie M., C.S. 2722 Monroe St.
Ford, Mrs. Marie Chalmers, C.S. 5 The Hattersley. Home 'Phone, Main 92.
Hadden, Mrs. Anna M., C.S. 1080 Oakwood Av.
Hoag, Mrs. Ella W., C.S.D. Practitioner and Teacher. 9 A.M. to 1 P.M. 2140 Collingwood Avenue.
Keeler, Mrs. Sara M., C.S. 10 A.M. to 1 P.M. 2513 Collingwood Avenue.
Kuehn, Mrs. Louise, C.S. 666 Lincoln Avenue.
Manning, Mrs. Lillian D., C.S. 2426 Rosewood Avenue. Home 'Phone, A. 7721.
McDonnell, Mrs. Sarah L., C.S. 2 to 4 P.M. 1128 Central Avenue.
Merrill, Mrs. Ada C., C.S. Hours by appointment. 424 Prescott Street.
Raymond, Miss Louise, C.S. 2 to 4 P.M. 1020 Washington Street. Home 'Phone, 5102.
Rowland, Mrs. Emma J., C.S. 2 to 5 P.M. Mon., Wed., and Fri. 330 Irving Street.
Scott, Miss Susan W., C.S. 10 A.M. to 12 M. 645 Ohio Building. Residence, 2505 Monroe St.
Smith, Mrs. Mary B., C.S. 9 A.M. to 12 M. 1826 Waite Avenue.
Struble, Mrs. Hattie L., C.S. 1609 Collingwood Avenue.
Vosburgh, Mrs. Kate Bartlett, C.S. 2465 Collingwood Avenue.
Wilson, Mrs. Rosella, C.S. 838 Lincoln Ave.

YOUNGSTOWN, O.
Blase, Mrs. Laura J., C.S. 621 Elm Street. New 'Phone, 1424 Main.
Filler, Harry K., C.S. 9 A.M. to 4 P.M. Wick Bank Building, corner Federal and Phelps Streets. Res. 35 The Lincoln. Both Tels.
Kroeck, Miss Ella A., C.S. 9 A.M. to 3 P.M. 311 Custer Avenue. Bell 'Phone, Main 1409.
Shoff, Mrs. Lucy M., C.S. 9 A.M. to 3 P.M. Tuesday, Wednesday, and Thursday. 558 McKinnie Street. New 'Phone, 299 R.
Warner, Mrs. Mabel A., C.S. 151 Silver Street. Bell telephone 1092.
Young, Mrs. Margaret K. O., C.S. 1510 Fifth Avenue. Bell telephone 1538.

ZANESVILLE, O.
Jones, Mrs. Mary M., C.S. 9 A.M. to 2 P.M. 15 Greenwood Avenue. Tel. Independent 783.

Oklahoma.

CHILOCCO, OKLA.
Wise, Mrs. Alice Deards, C.S. Indian School.

EL RENO, OKLA.
Simpson, Mrs. Amy C., C.S. 520 S. Roberts Av.
Swanke, Mrs. Katie M., C.S. 600 Foster Ave.

ENID, OKLA.
Alton, Mrs. Kathryn McKey, C.S.B. Hours, 2 to 5 P.M. 718 W. Broadway. Tel. 450.
Ratzlaff, David R., C.S. Loewen Bldg. Tel. 890.
Smith, John P., C.S. 502 W. Park St. Tel. 1063.

GUTHRIE, OKLA.
Merten, Mrs. Nell J., C.S. Prospect View.
Myers, Daniel M., C.S. 9 A.M. to 12 M., 2 to 5 P.M. Room 2, Eager Bldg. Tel. 1194.

HOBART, OKLA.
Haydon, Mrs. Ursula E., C.S. Cor. 1st & Hill.

LAWTON, OKLA.
Parmenter, Mrs. Alsina L., C.S. 226 Avenue E.
Stoneking, Mrs. Mary A., C.S. 9 A.M. to 2 P.M. 326 D Avenue. Telephone, 53.
Wilson, Mrs. Lucinda J., C.S. 222 E. Avenue.

McALESTER, OKLA.
Lipscomb, Mrs. Mary A., C.S. 221 E. Choctaw Ave. Office Tel. 272. Res. Tel. 670.

MUSKOGEE, OKLA.
Bouknight, Mrs. Josie, C.S. 1209 West Broadway. 'Phone 1323.
Peck, Mrs. Cecelia G., C.S. 9 A.M. to 3 P.M. 230 North 9th Street. 'Phone, Black 48.
Smith, Mrs. A. Cora Jones, C.S. Room 3, Turner Building. 'Phone, 1170.
Smith, Mrs. Lucy A., C.S. 525 Columbus Ave.

NORMAN, OKLA.
Link, Mrs. Delphine H., C.S. 'Phone 407.

OKLAHOMA CITY, OKLA.
Carpenter, Mrs. Eliza I., C.S. 508 N. Francis Avenue. Telephone, 2603.
Flint, Mrs. Mary A., C.S. 9 to 11 A.M. 808 Styles Street.
Harrington, Henry I., C.S. 216 Pioneer Bldg.
Hinchsliff, Mrs. Bertha, C.S. 120 Harrison Av.
Hinchsliff, William D., C.S. 206 Pioneer Bldg.
McCartney, Mrs. Mary J. Felch, C.S. 128 West 5th Street. Telephone, 365.
Rupley, Mrs. Anna Boyd, C.S. 115 Harrison Av.

SHAWNEE, OKLA.
Haning, Mrs. Jane, C.S. 126 South Philadelphia Avenue. Telephone, 646.
Hunter, Mrs. Kate M. Smith, C.S. 10 A.M. to 12 M., 2 to 4 P.M. 221 N. Broadway. Tel. 274.

STILLWATER, OKLA.
Coyle, Mrs. Nettie Y., C.S. Cor. Main and 9th.

TULSA, OKLA.
Quackenbush, George A., C.S. 9 A.M. to 12 M., 1.30 to 5 P.M. Boswell Bldg. 'Phone, 1284.
Ziegler, Mrs. Emma C., C.S. 1505 South Boulder Avenue.

WAGONER, OKLA.
Brown, Mrs. Lydia E., C.S.

Oregon.

ASHLAND, ORE.
Eastlick, Mrs. Mary E., C.S. 77 6th St. Tel. 937.
Foster, Mrs. Alice S., C.S. Hours, 10 A.M. to 12 M. and 2 to 5 P.M. Atkinson Building.

ASTORIA, ORE.
Smith, Mrs. Mary M., C.S. 9 A.M. to 12 M. 565 Franklin Avenue.

COBURG, ORE.
Scott, Miss Dora Linn, C.S. Telephone, IXL.

EUGENE, ORE.
Bilyeu, Mrs. Margaret I., C.S.
Crum, Benjamin F., C.S. 182 E. 14th Street.
Crum, Mrs. Mary, C.S. 182 East 14th Street.
Macy, Mrs. Ella H., C.S.

LA GRANDE, ORE.
King, Mrs. L. Irene D., C.S. 907 C Avenue.

MARSHFIELD, ORE.
Blake, Mrs. Helen P., C.S. Mornings.
McFarland, Mrs. Cora B., C.S.

MEDFORD, ORE.
Brown, Mrs. Helen Marie, C.S. W. 7th Street. Telephone, 133.

MERRILL, ORE.
Rhoads, Mrs. Mattie E., C.S.

OREGON CITY, ORE.
Beatie, Miss Laura E., C.S.
Huyck, Mrs. Cora L., C.S. 814 Monroe Street.

PENDLETON, ORE.
Beckwith, Mrs. Fermine P., C.S. 910 E. Bluff St.
Pence, Mrs. Mary E., C.S. 120 Beauregard Street. Telephone, Red 2501.

PHILADELPHIA, PA.

Hammersley, Mrs. Ida McD., C.S. 2 to 4 P.M., except Wednesday and Saturday. 410 W. Chelten Avenue, Germantown.
Hufnagle, Mrs. Mary W., C.S. 1 to 3.30 P.M., except Saturday. 1523 North 19th Street.
Kerr, Miss Sarah J., C.S. 10 A.M. to 1 P.M. 1931 Chestnut St. 'Phone, Locust 3915 A.
Lytle, Mrs. Eliza J., C.S. 228 W. Logan Sq.
McGaw, Mrs. Martha, C.S. 10 A.M. to 1 P.M., except Saturday. Room 530, Perry Building. Residence, 5227 Spruce Street. Bell Tel.
Mealey, Miss Katharine, C.S. 10 A.M. to 5 P.M. 1535 Chestnut St. Bell Tel. Spruce 6399. Res. 1621 Chestnut St. Tel. Spruce 6502 A.
Miller, Albert E., C.S.B. Normal Course Graduate. Practitioner and Teacher. 403 North 33d Street. Bell telephone, Preston 2445.
Miller, Mrs. Printhia T., C.S.B. Except Saturday. 403 No. 33d St. Bell Tel. Preston 2445.
Moore, Mrs. Ida F., C.S. 2 to 4 P.M., except Sat. 530 Perry Bldg. Res. Swarthmore. 'Phone,
Moore, Mrs. Mary J., C.S. Hours, 10 A.M. to 1 P.M., except Thursday. 1619 Chestnut Street, Room 47. Residence, 1000 St. Bernard Place. 'Phone.
Olson, Mrs. Amelia, C.S. 10 A.M. to 12.30 P.M. 4016 Baring Street. 'Phone, Preston 2167 R.
Osgood, Mrs. M. Anna, C.S.D. Teacher and Practitioner. 10 A.M. to 1 P.M. 1720 Chestnut Street. Bell 'Phone, Spruce 6299.
Randall, Mrs. M. Ella, C.S. 4044 Baring St.
Randall, William F., C.S. 1535 Chestnut St. 1 to 4 P.M. Residence, 4044 Baring Street.
Remont, Mrs. Frida, C.S. 3 to 5 P.M., except Sat. 520 Perry Bldg., 16th & Chestnut Sts. Tel.
Russell, Edward Wright, M.D., C.S. 1 to 5 P.M. 1619 Chestnut Street.
Shelton, Miss Mathilde, C.S. 10 A.M. to 1 P.M., except Saturday. 2101 Chestnut Street. Telephone, Locust 32-13 D.
Skidmore, Mrs. Sadie D., C.S. 10 A.M. to 12 M., except Sat. 1706 N. 18th St. Bell 'Phone.
Smith, Mrs. Gertrude B., C.S. 10 A.M. to 1 P.M., except Thursday. 1619 Chestnut Street. Residence 'Phone, 72 D Chestnut Hill.
Smyth, Mrs. Margaret L., C.S. 1619 Chestnut St.
Spencer, Mrs. William Loring, C.S. 10 A.M. to 4 P.M. 1400 Land Title Bldg. Tel. 4380 Spruce.
Staley, Miss Florence L., C.S. 2 to 5 P.M., except Friday. 1929 N. 31st St. Bell 'Phone.
Steinmetz, Mrs. Carrie L., C.S. 11 A.M. to 2 P.M., except Sat. Room 520, Perry Bldg., 1530 Chestnut St. Res. 3733 Gratz St. Bell Tel.
Straub, Mrs. Ida W., C.S.B. 10 A.M. to 1 P.M., except Saturday. 2010 Tioga Street. 'Phone.
Taylor, Mrs. Ida Thompson, C.S. 1 to 4 P.M., except Saturday. 6312 Overbrook Avenue, Overbrook. Bell telephone.
Tourny, Mrs. E. Mabel, C.S. 10 A.M. to 12 M., except Sat. 3620 Hamilton St. Bell 'Phone.
Van Zeller, Miss Elisabeth J., C.S. 1.30 to 4.30 P.M., except Thurs. 814 Perry Bldg., 1530 Chestnut St. Res. Upland Terrace. Bala. Tel.

PITTSBURG, PA.

Armstrong, Miss Marie L., C.S. Daily. 11 A.M. to 4 P.M. 804 Real Estate Savings Building, North Side. 'Phone, 1315 Cedar. Residence, 75 Steuben Avenue. 'Phone, 28 L. Crafton.
Beeckman, Mrs. Myra R., C.S. 800 Aiken Avenue. Telephone, 825 W. Schenley.
Borland, Mrs. Katharine P., C.S. 5507 Elmer Street. 'Phone, 3376 L. Highland.
Boyd, Mrs. Florence Clerihew, C.S. 10 A.M. to 1 P.M. 827 Maryland Avenue. Telephone.
Burns, Mrs. Alice C., C.S. 918 Ivy Street. Telephone, Highland 3202 J.
Cannon, Mrs. Maria E., C.S. 10 A.M. to 4 P.M. Mon. and Thurs. 7823 Kelly Street.
Cheney, Mrs. Kate B., C.S. 352 Melwood Avenue. 'Phone, Schenley 1330 J.
Cobb, Mrs. Jessie P., C.S. 514 Neville Street. 'Phone, Schenley 476 W.
Cobb, Silas, C.S. 514 Neville Street, also Bijou Bldg. Tues. and Sat. Tel. Schenley 476 W.

PITTSBURG, PA.

Dilworth, Mrs. Florence Coe, C.S. Tues., Fri. 500 Monongahela Bank Building. Residence, Elmer Apartments, Elmer Street. Bell 'Phone, 3376 J. Highland.
Harding, Mrs. Jane C., C.S. 707 Real Estate Savings Building, North Side. Telephone, Cedar 1384 J. Residence, The Minnehaha, Mansion Ave., North Side. Tel. Brady 805 W.
Henderson, Mrs. Kate F., C.S. 2703 Fifth Ave. 'Phone, 95 L. Schenley.
Hood, Mrs. Alice E., C.S.B. Normal Course Graduate. Teacher and Practitioner. Hours, 9 A.M. to 12 M. 6343 Marchand Street. 'Phone, 2539 Highland.
Johnston, Miss Hattie Jean, C.S. 9 Sampson Street, North Side. 'Phone, Cedar 2260 R.
Konold, Mrs. Mary Saints, C.S. Tues. and Fri. 707 Dallas Ave., E. E. Tel. 4127 W. Highland.
McDonald, Mrs. Adella E., C.S. 1 to 4 P.M. Mon., Thurs. 716 Bijou Blg. Res. 5425 Howe.
Meredith, Benjamin F., C.S. 604 Bijou Bldg. Daily. Res. 311 S. Dithridge St. Both 'Phones.
Norlander, Mrs. Dagmar A., C.S. 218 North Linden Avenue. Telephone, 2639 R. Highland. Wednesday, 716 Bijou Building.
Patton, Mrs. Margaret S., C.S. Hours, 12 M. to 3 P.M. 628 Aiken Avenue.
Phelps, Miss Ellen A., C.S. 9 A.M. to 12 M. 6315 Marchand Street. Telephone.
Pierpoint, Mrs. Sarah D., C.S. 4641 Sylvan Avenue. Telephone, Hazel 62 L.
Pullman, Mrs. Letitia Vertrees, C.S. Loraine Hotel, Highland Avenue.
Robinson, Mrs. Carrie A., C.S. 5522 Howe Street. 'Phone, 962 Highland.
Robinson, Mrs. Jennie M., C.S. Tuesday. 716 Bijou Building. Residence, 5528 Howe Street. Telephone, Highland 1673 L.
Stephenson, Mrs. Jean B., C.S. 5507 Elmer Street. 'Phone, 2619 R. Highland.
Tilbury, Mrs. Eva M., C.S. 811 Farragut Street. Telephone, 1332 W. Highland.
Van Tine, Miss Kathryne, C.S. 520 Ivy Street. Telephone, Highland 2202.
Van Tine, Mrs. Katie, C.S. 10 A.M. to 4 P.M. daily, except Wednesday. 1510 Keenan Building. 'Phone, Grant 1008. Residence, 520 Ivy Street. 'Phone, Highland 2202.
Williams, Mrs. Edith S., C.S. 334 Melwood Street. 'Phone, 1225 R. Schenley.
Wuertzer, Mrs. Anna, C.S. 9 A.M. to 12 M. 198 Amabell St., Mt. Washington. Tel. 193 L. Hill.

POTTSVILLE, PA.

Rishell, Mrs. Aurelia L., C.S. 1023 W. Market St.

PUNXSUTAWNEY, PA.

Mitchell, Mrs. Blanche S., C.S. 314 Woodlawn.

READING, PA.

Beard, Mrs. Rebecca A., C.S. The Darrheim.
Geise, Miss Emeline R., C.S. Daily except Sat. 428 Walnut St. Bell 'Phone, 872 J.
Geissler, Mrs. Annie L., C.S. 16 S. 8th Street.
Hartz, Miss Emma, C.S. 914 Washington St.
Haslett, Mrs. Mary E., C.S. 1016 Franklin St.

SCRANTON, PA.

Capwell, Mrs. Jennie W., C.S. 1030 Fisk St.
Maynard, Mrs. Flora M., C.S. 1734 N. Wyo. Av.
Watres, Mrs. Rebie E., C.S. 916 Mulberry St.
Weaver, Mrs. Mary F., C.S. 1528 Jefferson Av.
Wells, Mrs. Charlotte W., C.S. 505 Prescott Avenue. Bell telephone, 1195 Z.

SHARON, PA.

Budd, Mrs. Sara Irene, C.S. Hours by appointment. 32 So. Penn Street. Bell 'Phone, 455.
Carley, Mrs. Margaret, C.S. 38 West State Street. Bell telephone, 10.

STROUDSBURG, PA.

Weaver, Mrs. Belle Snover, C.S. 500 Thomas St.

TOWANDA, PA.

Davis, Mrs. Lurana Van Loon, C.S.
Sutton, Mrs. Mary E., C.S. 10 A.M. to 4 P.M. Ontario Building.

DALLAS, TEX.
Alexander, Mrs. Cora B., C.S. 9 A.M. to 12 M. 29 Marsalis Avenue, Oak Cliff.
Burks, Mrs. Sallie J., C.S. 129 12th St. Oak Cliff.
Cochran, Mrs. Sue H., C.S. 9 to 11 A.M. Tues., Wed., and Fri. 297 So. Ervay Street.
Fulton, Mrs. Fannie M., C.S. 9 A.M. to 12 M. 353 Worth Street. 'Phone, Haskell 1570.
Green, Mrs. Carrie W., C.S. 250 St. Louis Street. 'Phone, Main 2046.
Human, Mrs. Gallie W., C.S.B. Normal Course Graduate. 415 Holmes Street.
Moseley, Mrs. Gussie Hurt, C.S. 10 A.M. to 12 M., except Saturday. 391 Lemmon Avenue. 'Phone, Haskell 2670.
Odom, Brigman C., C.S. 463 Worth Street.
Pope, Mrs. Ida, C.S. 268 St. Louis Street.
Rittner, Mrs. Louise, C.S. 206 Park Avenue.
Rittner, Paul, C.S. 9 A.M. to 12 M., 3 to 6 P.M. 206 Park Avenue. Tel. Main 1732.
Smith, Mrs. Lou H., C.S. 10 A.M. to 1 P.M. 560 So. Ervay Street. 'Phone, Main 4024.
White, Mrs. Virginia, C.S. Bryan Parkway, Alta Vista. 'Phone, Haskell 1357.

EL PASO, TEX.
Edwards, Mrs. Mary W., C.S. 1121 Magoffin Av.
Jordan, Mrs. Lucy E., C.S. 615 N. El Paso St.
Nuckolls, Ellis Virgil, C.S. 509 Mesa Avenue. 'Phone, 846. P. O. Box 472.
Nuckolls, Mrs. N. Bessie, C.S. 509 Mesa Avenue. P. O. Box 472. 'Phone, 846.
Rhein, Mrs. Minnie E., C.S. 9 A.M. to 12 M. 610 Mesa Avenue. 'Phone, 1820.
Walker, Mrs. Jessie L., C.S. 511 Mesa Ave.

FORT WORTH, TEX.
Bolcourt, Mrs. Georgie H., C.S.B. 9 A.M. to 1 P.M. 115 E. Leuda Street. Tel. 1181.
Buchanan, Mrs. Belle M., C.S.B. 10 A.M. to 12 M., except Sat. 408 Hemphill St. Tel. 964.
McAnulty, Mrs. Mary E., C.S. 1107 College Avenue. Telephone. 1686.
Orgain, Mrs. Alice L., C.S. 414 South Lake, corner Peter Smith. Old 'Phone, 1003.
Orgain, Mrs. Nola M., C.S. 603 E. Belknap St.
Roe, Mrs. Jenny H. S., C.S.B. Normal Course Graduate. Teacher and Practitioner. 800 St. Louis Avenue. 'Phone, 76.

GALVESTON, TEX.
Sweet, Mrs. Ada P., C.S. 1201 Avenue I.

HOUSTON, TEX.
Bond, Mrs. Lulu H., C.S.B. Normal Course Graduate of the Massachusetts Metaphysical College. Teacher and Practitioner. Residence, 1612 Milam Street. Telephone, 506.
Christie, Mrs. Mary E., C.S. 805 Leeland Ave.
Colyer, Mrs. Dena Maves, C.S. 1506 Caroline St.
Hall, Mrs. Catharine, C.S. 1319 Austin St.
Hines, Mrs. Beulah G., C.S. 802 McKinney Av.
Mather, Edwin C., C.S. 1609 Dallas Avenue.
Myers, Mrs. Jennie May, C.S. 1818 La Branch St.
Sherwood, Mrs. Effie J., C.S.B. Normal Course Graduate. 1510 San Jacinto St. Phone, 962.
Sherwood, James D., C.S.B. Normal Course Graduate. Teacher and Practitioner. 1510 San Jacinto Street. 'Phone, 962.
Swasey, Mrs. Zulie G., C.S. 3617 Burlington Avenue, Westmoreland.
Tips, Mrs. Mary Kern, C.S. 10 Butler Flats.
Wickliffe, Mrs. Margaret, C.S. 9 A.M. to 12 M. 710 Gray Avenue. Telephone, 6875.

LAMPASAS, TEX.
Huffaker, Mrs. Ellen W., C.S.

MARSHALL, TEX.
Jemison, Mrs. Semiramis, C.S. 117 Frazier St.

MINERAL WELLS, TEX.
Sitman, Mrs. Lizzie H., C.S. 'Phone, 389.

PALESTINE, TEX.
Sterne, Mrs. Cornelia, C.S. Rugby Hotel.

PARIS, TEX.
Upton, Mrs. Rosa, C.S. Chester House.
Weaver, Mrs. Elizabeth B., C.S. 10 A.M. to 5 P.M. 303 S. Main Street. Box 84.

SAN ANTONIO, TEX.
Archer, Mrs. Elizabeth T., C.S. 8 A.M. to 2 P.M. 519 Paschal Av. 'Phones, New 1860; Old 2378.
Black, Miss Belle, C.S. 123 Lexington Avenue.
Brooks, William A., M.D., C.S. 303 Park Ave.
Shiner, Mrs. Irene B., C.S. 223 Oakland St.

TERRELL, TEX.
Symmonds, Mrs. Mary P., C.S. 201 Lawrence Av.

TEXARKANA, TEX.
Wheeler, Mrs. Mattie, C.S. 2 to 4 P.M. 102 West 7th Street.

WACO, TEX.
King, Mrs. Lucy J., C.S. 425 S. 8th St. Both Tels.
Lowry, Benjamin F., C.S. 10 A.M. to 7 P.M. 425 S. 8th Street. Both 'Phones, 75.
Lowry, Mrs. Lena L., C.S. 425 So. 8th Street.
Mitchell, Robert J., C.S. 9 A.M. to 4 P.M. 621 Washington Street. Both telephones.
Mitchell, Mrs. Sarah E. L., C.S. 621 Washington Street. Both telephones.

Utah.

MERCUR, UTAH.
Hurlburt, Mrs. Mary E., C.S.

MILFORD, UTAH.
McKeon, Mrs. Mary A., C.S. McKeon Street. Bell telephone, P 39.
Smithson, Miss M. Catherine, C.S. Main St.

OGDEN, UTAH.
Barnes, Mrs. Liley G., C.S. 870 25th Street.
Billings, Mrs. Mary E., C.S. 2465 Lincoln Avenue. Both 'Phones, Ind. 843; Bell, 202 K.
Sturtevant, Mrs. Mary C., C.S. 10 A.M. to 2 P.M. 2338 Wall Avenue.

PARK CITY, UTAH.
Huy, Mrs. Sarah E., C.S. 10 A.M. to 2 P.M. 227 Main Street.

PROVO CITY, UTAH.
Craig, Mrs. Anna K., C.S. 331 N. 1st East St.

SALT LAKE CITY, UTAH.
Coates, Lewis B., C.S.B. Teacher and Practitioner. Normal Course Graduate. 368 East 3d South Street.
Coates, Mrs. Lizzie R., C.S. 368 E. 3d So. St.
Davis, Mrs. Ida T., C.S. 431 Constitution Blg.
Edler, Mrs. Mary, C.S. 667 So. 3d West St.
Farnsworth, Mrs. Abbie W., C.S. 1 to 4 P.M. 703 South 11th East Street.
Grant, Mrs. Drusilla S., C.S. 10 A.M. to 5 P.M. Monday, Wednesday, Saturday. 511 Scott Building. Residence 'Phone, 4607 X.
Hinton, Mrs. Mary E., C.S. 435 Constitution Blg.
Kimball, Mrs. Lucretia H., C.S.B. Normal Course Graduate. Teacher and Practitioner. 1 to 4 P.M. Room 511, Scott Building. Residence, 75 O Street. Both 'Phones.
Levis, Miss Harriett, C.S. 1 to 5 P.M., except Sunday, 609 Scott Building.
McHugh, Mrs. Emma, C.S. 1 to 4 P.M., Tuesday and Thursday. 1348 9th East Street.
Miller, Mrs. Ella T., C.S. 62 K Street.
Page, Mrs. Mina H., C.S. 214 E. 4th So. St.
Peebles, Mrs. Gertie I., C.S. 229 Constitution Building.
Raybould, Mrs. Lucy A., C.S. 2 to 4 P.M., except Saturday. 528 S. W. Temple Street.
Rich, George Wilson, Ph.D., C.S. 204 Scott Blg.
Roe, John H., C.S. 203 and 204 Scott Bldg.
Sands, Mrs. Annie L., C.S. 10 A.M. to 4 P.M., Tues., Thurs., and Sat. 511 Scott Building.
Schenck, Mrs. L. Victoria, C.S. 1326 9th E. St.
Street, Miss Annie Marie, C.S. 10 A.M. to 1 P.M. 504 Scott Bldg. Res. 'Phone, Bell 2522 Y.
Teasdel, Mrs. Jennie A., C.S. 1 to 4 P.M. 962 East 3d South Street. Bell 'Phone, 4260 Y.
Tyler, Warwick A., C.S. Office, 512 Scott Building. Residence, 474 E. Fourth South Street. Both telephones.
Van Cott, Mrs. Ella Q., C.S. 169 E. 1st So. St.
Vincent, Mrs. Laura A., C.S. 559 E. 5th So. St.

SEATTLE, WASH.
Gardner, Mrs. Flora S., C.S. 10 A.M. to 2 P.M., except Wed. 1518 3d Ave., W. Tel. Q. A. 1329.
Ginty, Mrs. Sarah E., C.S. 517 18th Ave., No.
Glanville, Mrs. Lydia Chase, C.S.D. Practitioner and Teacher. 14 Denny Way.
Green, Mrs. Mary E., C.S. 1625½ Belmont Ave.
Hackey, Mrs. Louisa M., C.S. 1515 4th Ave., N.
Harding, Mrs. Lillian, C.S. Mornings, except Friday. 624 Alaska Building. 'Phone, L. 1976.
Hensley, Mrs. R. Ella, C.S. 5001 Brooklyn Ave.
Hinsdale, Mrs. Frances C., C.S.B. Normal Course Graduate. Practitioner. Suite 426, Lincoln Hotel, 4th Ave. and Madison St. Private Tel. Sunset Main 5536, and Independent, 4181. P. O. Address, Lock Box 715.
Hinsdale, Theodore R., C.E., C.S.B. Normal Course Graduate. Teacher and Practitioner. Suite 426, Lincoln Hotel, 4th Ave and Madison St. Private Tel. Sunset Main 5536, and Ind. 4181. P. O. Address, Lock Box 715.
Hume, Mrs. Nellie, C.S. 2 to 4 P.M. 523 Jefferson Street. Telephone, Main 5831.
Jackson, Mrs. Bessie, C.S. 1 to 4 P.M. Rm. 529 People's Sav. Bnk. Blg. Res. Tel. R. 8201.
Jones, Mrs. Callie Stephens, C.S. 102 Harvard St., N. 'Phones, East 6938; Ind. A. 4389.
Kissick, Mrs. Sydnie V., C.S. 10 A.M. to 3 P.M. 6518 19th Ave., N. W. Tel. Ballard 565.
LaBee, Mrs. Mary B., C.S. 10 A.M. to 2 P.M. St. Francis Hotel, Suite 406, corner 9th and Madison Streets. 'Phone, Main 2242.
Morse, Mrs. Nettie E., C.S. 606 E. Thomas St., Apartment E. Tels. East 6969; A. 5190.
Morton, Miss Harriet F., C.S. 517 18th Av., N.
Playter, John E., C.S. "The Hillcrest," Apmt. I, 17th and East Howell Streets. Telephones. Independent 8312; Sunset East 4565.
Playter, Mrs. Nellie G., C.S. "The Hillcrest."
Range, Mrs. Hattie A., C.S. 10 A.M. to 12 M., except Saturday. Other hours by appointment. 1143 16th Avenue, N. Sunset 'Phone.
Romans, Mrs. Josephine P., C.S. Afternoons, except Saturday. 624 Alaska Building. Office, telephone, L. 1976; Res. telephone, E 5905.
Sergeant, Mrs. Genevieve, C.S. The Kinnear.
Sheldon, William K., C.S. 12 M. to 4 P.M. Room 707, Empire Bldg. 'Phone, Main 2374.
Sims, Mrs. Ethel M., C.S. 9 A.M. to 12 M., except Sat. San Remo. Tel. A 4216.
Watkins, Miss Martha S., C.S. 2 to 5 P.M. 1930 10th Ave., W. Tel. Queen Anne 1577.
Yoder, Mrs. E. Nora, C.S. 2 to 4 P.M. 1448 W. 64th St. Ballard Sta. 'Phone, Ballard 470.

SNOHOMISH, WASH.
Bakeman, Mrs. Louisa, C.S.

SPOKANE, WASH.
Baker, Mrs. Elizabeth L., C.S. 415 McClellan Street. 'Phone, 2799.
Carruthers, Mrs. Maria M., C.S. 332 Auditorium Building.
Child, Mrs. Susan, C.S. 2506 Pacific Avenue.
Cole, Mrs. Ella A., C.S. 10 A.M. to 12 M., 2 to 5 P.M. 1407 E. Pacific Ave. 'Phone, Main 7563.
Davis, Mrs. Louisa B., C.S. E. 813 Augusta Ave.
Davis, Mrs. Virginia, C.S. 1403 10th Avenue.
Griffin, Mrs. Lydia F., C.S. 9 A.M. to 5 P.M. R. F. D. 7.
Howland, Mrs. Laura, C.S.B. Normal Course Graduate. Teacher and Practitioner. 233 Cleveland Avenue, Corbin Park. Telephone, Main 581.
Lucas, Mrs. Mabel C., C.S. 10 A.M. to 4 P.M. Tuesday and Friday. 514 Mohawk Block. 'Phone, Main 4805. Res. 'Phone, Main 843.
McLaughlin, Mrs. Sarah J., C.S. 309 S. Wall St.
Odell, George W., C.S. 424 Hemlock Street.
Oppenheim, Mrs. Amelia, C.S. 10 A.M. to 4 P.M. Wed. and Sat. 514 Mohawk Block. Tel. Main 4805. Res. Tel. Main 4554.
Vliet, Mrs. Sarah Jane, C.S. 233 Cleveland Av.
Wright, Miss Mary Louise, C.S. 10 A.M. to 4 P.M. Monday and Thursday, 514 Mohawk Blk. Tel. 4805. Res. 817 S. Adams. Tel. 8544.
Wright, Mrs. Sophia W., C.S. S. 118 Green Street, Union Park. Telephone, Main 5855.

TACOMA, WASH.
Campbell, Mrs. Marjorie Elma, C.S. 2 to 4 P.M. 1112 Sixth Avenue.
Campbell, Robert O., C.S. 1 to 4 P.M. 610 Fidelity Building.
Chaffin, Mrs. Belle S., C.S. 811 S. 11th Street. Telephone, 4746.
Crocker, Mrs. Mary P., C.S. 621 Fidelity Building.
Eaton, Clarence C., C.S.B. Normal Course Graduate. Practitioner and Teacher. 624 North 3d Street.
Ebbesen, Mrs. Mattie, C.S. 9.30 A.M. to 12 M. 609 Fidelity Building. 'Phone, Main 1199.
French, Mrs. Leora M., C.S. 908 So. 5th St.
Hiatt, James F., C.S. 219 South C Street.
Hitchcock, Mrs. Frances, C.S. 311 So. M Street.
Steere, Roscoe S., C.S. 10 A.M. to 12 M. 516, Fidelity Building. Residence Tel. A 1902.
Thomas, Mrs. Eva V., C.S. 302 Fidelity Bldg.
Weaver, Mrs. Ella L., C.S. 621 Fidelity Bldg.

TACOMA (SOUTH), WASH.
Miller, Mrs. Leota, C.S. 5201 Washington Ave.

WALLA WALLA, WASH.
Hunt, Mrs. Hopie M., C.S.B. Normal Course Graduate. 9 A.M. to 12 M. 534 So. Palouse Street. Telephone, Main 116.
Wright, Miss M. Rosamond, C.S. 9 to 11 A.M. 108 Newell Street. Telephone, Main 702.

WINSLOW, WASH.
Clark, Mrs. Amanda P., C.S.

West Virginia.

CHARLESTON, W. VA.
Stark, Mrs. Sophia A., C.S. 2 to 5 P.M. 212 Bradford Street.

CLARKSBURG, W. VA.
Rarick, Mrs. Mary Edith, C.S. 1 to 4 P.M. Room 651, Empire Building. Residence telephone, Consolidated 185.

HUNTINGTON, W. VA.
King, Mrs. Maude Robertson, C.S. Florentine Hotel.

PARKERSBURG, W. VA.
Eagon, Miss Mattie K., C.S. 323 7th Street. 'Phones, W. Virginia 595, and Bell 553 J.
Mead, Mrs. Catherine, C.S. 320 9½ Street. Both 'Phones.
Noonan, Mrs. Elizabeth Paxton, C.S.

SHEPARDSTOWN, W. VA.
Pierce, Mrs. Eugenia, C.S.

WHEELING, W. VA.
Clark, Miss Elizabeth J., C.S. 1106 Chapline St.
Miller, Mrs. Marie, C.S. 2 to 4 P.M. Room 14, Masonic Temple. 1407 Market Street.
Parce, Miss Bertha M., C.S. Hours, 11 A.M. to 4 P.M. 1104 Chapline Street.

Wisconsin.

APPLETON, WIS.
Van Orman, Mrs. Eva V., C.S. 606 Hancock Street. Telephone, 361 Blue.
Willson, Mrs. Katie M., C.S. 498 Atlantic St.

BELOIT, WIS.
Hunt, Miss Minnie E., C.S. 308 Euclid Ave.
Rosenblatt, Mrs. Mary, C.S. 2 to 5 P.M., Monday, Wednesday, and Friday. 1015 Chapin St.
Sargent, John E., C.S. 10 A.M. to 12 M. 342 Highland Avenue. Telephone, 648 Y.

BLACK RIVER FALLS, WIS.
Darnall, Mrs. Lavina M., C.S.

COLUMBUS, WIS.
Sawyer, Mrs. Clara, C.S. 9 to 11 A.M. and 2 to 4 P.M.

DELAVAN, WIS.
Turner, Alvah J., C.S. 117 S. Sixth Street. 'Phone, Bell 2841.

PORTAGE, WIS.
Foogman, Miss Anna B., C.S. 226 W. Carroll St.

RACINE, WIS.
Armstrong, Mrs. Belle A., C.S. 927 Main St.
Bishop, Mrs. Julia A., C.S.B. Practitioner and Teacher. 10 A.M. to 2 P.M. 913 Main Street.
Cheesman, Mrs. Mary Johnson, C.S. 9 to 11 A.M. 202 Robinson Bldg. Res. 1422 Wis. St. Tels.
Hatherell, Byron S., C.S. 9 A.M. to 4 P.M. 944 Wis. St.; also 7 to 9 P.M. 202 Robinson Bldg., corner Main and 6th Sts. 'Phones.
Light, Mrs. Carrie P., C.S. 1.30 to 5.30 P.M. 202 Robinson Bldg. Res. 1514 Wis. St. Tels.
Mead, Frank R., C.S. 107 Eighth Street.
Mead, Mrs. Helen T., C.S. 107 Eighth Street.
Mead, Mrs. Nellie W., C.S. 1400 Main Street.

RICE LAKE, WIS.
Tremper, Mrs. Alice A., C.S. Lock Box 180.

SCHOFIELD, WIS.
Graves, Miss Mary E., C.S.D. 9 A.M. to 12 M.

SEYMOUR, WIS.
Muehl, Mrs. Julia, C.S. Factory Street.

SHEBOYGAN, WIS.
Campbell, Mrs. Mary, C.S. Lake View.
Hahn, Miss Emma E., C.S. 327 Niagara Ave.
Rietz, Mrs. Katie, C.S. 518 Washington Court.
Schissler, Miss Anna L. C., C.S. 1214 So. 13th Street.

SUPERIOR, WIS.
Riches, Mrs. Ottilie S., C.S. 1915 Ogden Ave.
Scheidecker, Mrs. Margaret, C.S. 718 G Ave.
Spring, Mrs. Daisy C., C.S. 1423 Baxter Avenue. Old 'Phone, 4200 R.

TOMAH, WIS.
Rowlands, Mrs. Josephine Goodyear, C.S.

WATERTOWN, WIS.
Swift, Mrs. Mary C., C.S. 713 2d Street.

WAUPACA, WIS.
Trimble, Mrs. May Pauline, C.S. 9 A.M. to 12 M.

WAUPUN, WIS.
Meiklejohn, Mrs. Alice, C.S. Telephone, 137.

WAUSAU, WIS.
Archie, Mrs. Ina E., C.S. Hours, 5 to 9 P.M., except Wednesday. 508 7th Street.
Cramer, Miss Dora E., C.S. 9 A.M. to 12 M. 707 First Street.
Scholfield, Miss Margaret A., C.S. 9 A.M. to 12 M., except Wednesday. 410 McClellan St.
Warren, Mrs. Mabel Carr, C.S. 511 Muenchow Street. Telephone, 1478.

WAUWATOSA, WIS.
Haney, Mrs. Mary H., C.S. 456 Second Ave.

WEST BEND, WIS.
Doms, Charles F., C.S.

WHITEWATER, WIS.
Stephens, Mrs. Grace F., C.S. 100 N. Prince St.
Stephens, Mrs. Myra D., C.S. 9 A.M. to 1 P.M.

Wyoming.

BASIN, WYO.
Marshall, Mrs. Olive J., C.S. 'Phone, 34 A.

CHEYENNE, WYO.
Gillum, Miss Mildred, C.S. 2204 Ferguson St.
Limbach, Miss Minnie L., C.S. 2103 Ferguson.

Bermuda Islands.

BERMUDA.

SPANISH POINT.
Roach, Mrs. Laura Warner, C.S.

Canada.

ALBERTA.

CALGARY, ALTA.
Tuckey, Mrs. Elizabeth J., C.S. 9 A.M. to 12 M. Rooms 3-4, 117A 8th Ave., W. Tel. 615.

BRITISH COLUMBIA.

VANCOUVER, B. C.
Alcombrack, Mrs. Maria C. M., C.S. 1 to 4 P.M. 1247 Hornby Street. Telephone, 3618.
Bannerman, Mrs. Mary Agnes, C.S. 2831 Point Grey Road. 'Phone, 2970.
Speirs, Mrs. Isabelle M., C.S. 1222 Richard Street. 'Phone, B. 4270.
Varey, Mrs. Carrie M., C.S.B. The Manhattan, 1071 Robson Street. Telephone, 3480.
Varey, Charles A., C.S.B. Normal Course Graduate. The Manhattan, 1071 Robson Street. Telephone, 3480.

VICTORIA, B. C.
Greenwood, Mrs. Nancy W., C.S.B. 819 Pandora.
Greenwood, Samuel, C.S.B. Normal Course Graduate. 819 Pandora Street.
Kirby, Mrs. Annie J., C.S. 136 Gorge Road.

MANITOBA.

BRANDON, MAN.
Walker, Mrs. Charlotte, C.S. 235 3d Street.

MANITOU, MAN.
Swinton, Mrs. Bessie, C.S.

PORTAGE LA PRAIRIE, MAN.
Munn, Mrs. Mary A., C.S. Broadway.

VIRDEN, MAN.
McDougall, Mrs. Nellie, C.S.
Sprague, Mrs. Agness, C.S. South View.

WINNIPEG, MAN.
Barnes, Mrs. Margaret A., C.S. 130 Higgins Ave.
Darby, Mrs. Sophia C., C.S. Suite 4, The Albany, 91 Edmonton Street. 'Phone, 4118.
Ellison, Miss Margaret M., C.S.B. Normal Course Graduate. Practitioner and Teacher. 7 Westminster Blk., Donald St. 'Phone, 1635.
Gallie, Mrs. Mary, C.S. 81 Hallett Street.
Kastner, Mrs. Margaret, C.S. 610 Spence St.
Mainland, A. William, C.S.B. Teacher and Practitioner. 42 Steele Block, 360 Portage Av.

NEW BRUNSWICK.

ST. JOHN, N. B.
Crawford, Mrs. Annie N., C.S. 12.30 to 2.30 P.M. 63 Celebration St. 'Phone, Main 1689-11.
McAfee, Mrs. Julia E. P., C.S. 10 A.M. to 12 M. 29 Golding St. 'Phone, Main 1720.

ST. STEPHEN, N. B.
Veazey, Miss L. Annie, C.S.B. Practitioner and Teacher. 10 A.M. to 12 M. Telephone, 164-1.

NOVA SCOTIA.

TRURO, N. S.
Archibald, Mrs. Nellie E., C.S. 25 Walker St.

ONTARIO.

BARRIE, ONT.
Arnold, Mrs. Sarah E., C.S. 9 A.M. to 12 M. 66 Owen Street.

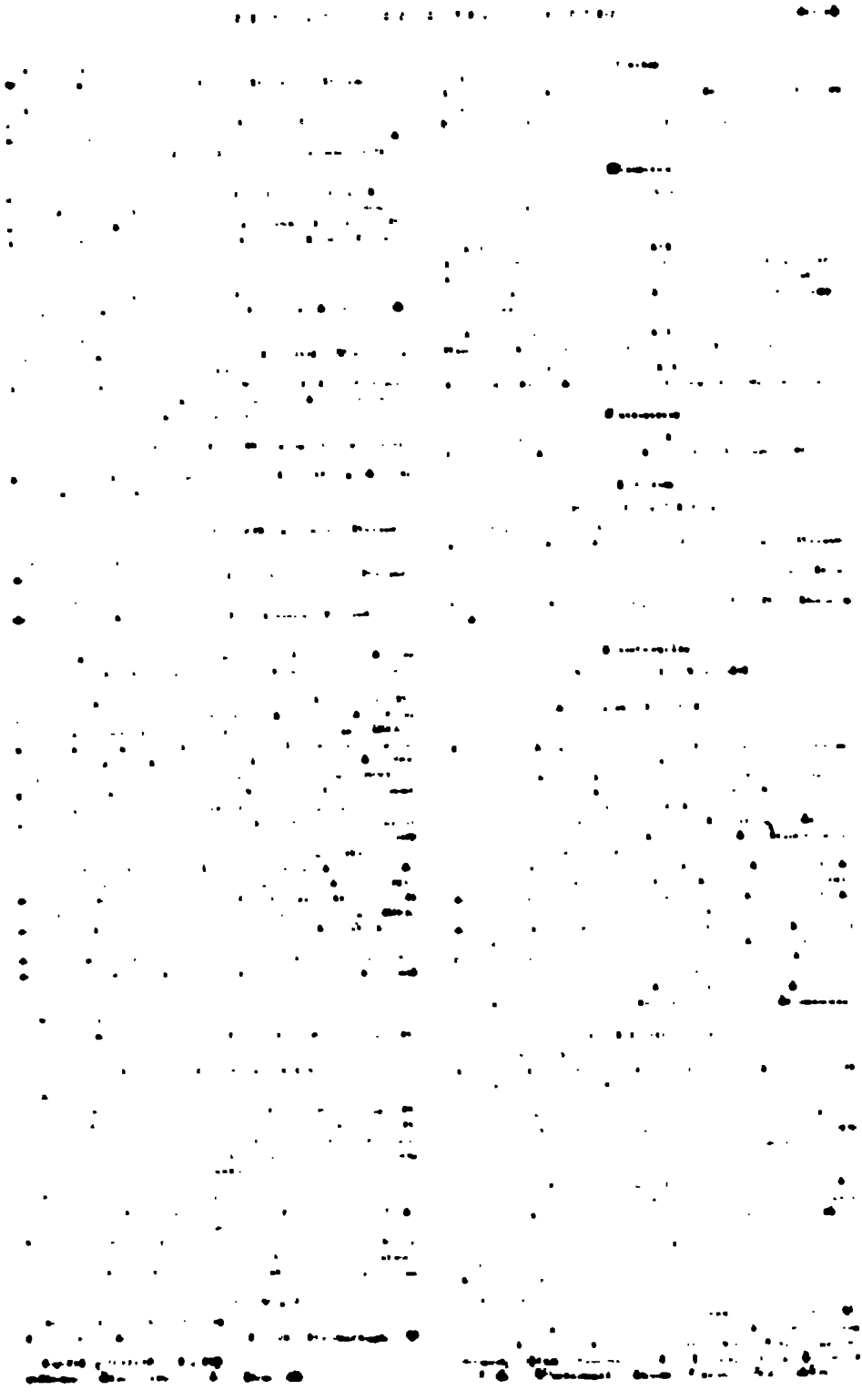
BERLIN, ONT.
Hall, Mrs. Christina, C.S. 14 Young Street.
Williams, Mrs. Sarah M. Freeman, C.S.B. Normal Course Graduate. 12 Ahrens Street.
Wood, Mrs. Jean B., C.S. 248 Frederick St.

BRANTFORD, ONT.
Pierson, Mrs. Sarah J., C.S. Cainsville, P. O.

CHATHAM, ONT.
Wickham, Mrs. Christina, C.S. Queen Street.

GALT, ONT.
Burr, Mrs. Ida Zoe, C.S. Dando Block.

HAMILTON, ONT.
Clark, Mrs. Sarah Jane, C.S. 330 Wilson Street. Telephone, 1995.
Hunter, Mrs. Isabella, C.S. 75 Erie Avenue.
Husband, Mrs. Sarah, C.S. 330 Wilson Street.
McCready, Mrs. Agnes, C.S. 80 Charlton Av., E.
Wilson, Charles E., C.S.B. 229 James St., S.
Wilson, Mrs. Margaret H., C.S.B. Teacher and Practitioner. 229 James St., S. 'Phone, 1379.



MELBOURNE.
Stone, Albert Cope, C.S. 11 A.M. to 3 P.M., except Sat. 54 Collins Place. Tel. City 1021.
Stone, Mrs. Florence Mary, C.S. 3 to 5 P.M., except Sat. 54 Collins Place. Tel. City 1021.
Watson, Philip Sidney, C.S. 12 M. to 3 P.M. Trustees and Executors Building, Collins Street. Telephone, 610 Hawthorn.

China.

HONG KONG, CHINA.
Dunn, Mrs. Maud, C.S. Botanic Gardens.

England.

BEDFORDSHIRE.

BEDFORD.
Alban, Mrs. Florence Louisa, C.S. 58 Waterloo Road.
Hammond, Mrs. Lucy, C.S. 5 The Avenue.
Smith, Mrs. Maud A., C.S. 20 Kimbolton Rd.

BERKSHIRE.

READING.
Martineau, Mrs. Alice M., C.S.B. 2.30 to 3.30 P.M. Thursday. Broadway Chambers, Station Road. Correspondence, Hurst.

BUCKINGHAMSHIRE.

DATCHET.
Riley, Mrs. F. Emily, C.S. Norham, Montagu Road.

TAPLOW.
Pearse, Mrs. Cecilia M., C.S. Hitcham Land.

CAMBRIDGESHIRE.

CAMBRIDGE.
Butler, Mrs. Agnata F., C.S. Trinity Lodge.
Smith, Mrs. Annie, C.S. Sidney Sussex College.

CHESHIRE.

ASHTON-ON-MERSEY.
Daniels, Mrs. Ann, C.S. Ash Villa, Church Lane.

HALE.
Fimister, Mrs. Marian, C.S. 74 Victoria Road.

DURHAM.

DARLINGTON.
Hamilton, William, C.S. Holmes Lynn, Uplands Road.
Jennings, Arthur E., C.S. North Lodge Terrace.
Jennings, Mrs. Mary Alice, C.S. North Lodge Terrace.
Logan, Miss Mary, C.S. North Lodge Terrace.
Melkiejohn, Miss Mary, C.S. 2 to 4 P.M. 1 Kensington Terrace.

GLOUCESTERSHIRE.

BRISTOL.
Dester, Mrs. Lilian, C.S. 10 Prince's Buildings, Clifton.

HAMPSHIRE.

BOURNEMOUTH.
Turner, Miss F. Maud, C.S. 12 Albert Road.

FARNBOROUGH.
Carter, Mrs. Ada, C.S. Mornings, Manor Farm; afternoons, 10 Grosvenor Road, Aldershot.

SOUTHAMPTON.
Doudney, Mrs. Lilian, C.S. 24 East Park.

SOUTHSEA.
Stevens, Mrs. Helen Elizabeth, C.S. 11 A.M. to 12 M. Freestone Lodge, Lennox Road, N.

WHITCHURCH.
Rowley, Hon. Mrs. Mabel, C.S. Tufton Manor.

HERTFORDSHIRE.

BISHOPS STORTFORD.
Houblon, Miss Alice Archer, C.S. Correspondence, Hallingbury Place.

KENT.

BICKLEY.
van der Beeck, Mrs. Ida Ellen, C.S. Cedar Lea, Park Hill.

BROMLEY.
Carr, Mrs. Ada, C.S. 21 Cambridge Road.
Neame, Mrs. Maria, C.S. 6 Elmfield Road.

SEVENOAKS.
Andrews, Miss Jeanie C. E., C.S. 3 to 6 P.M. Tuesdays and Saturdays. Other hours by appointment. 4 Holyoake Terrace.

TUNBRIDGE WELLS.
Lade, Miss Minnie, C.S. 45 Edward Street, Southborough.

LANCASHIRE.

BLACKPOOL.
Harrison, Mrs. Clara, C.S. 10 Horncliffe Road, South Shore.

BOLTON.
Brown, Mrs. Susannah, C.S. 10 Somerset Road.

LIVERPOOL.
Blackmore, Mrs. Carolyn, C.S. 24 Buckingham Avenue, Sefton Park.
Hobart, Miss May, C.S. 36 Bentley Road, Princes Park.
Stephen, Mrs. Margaret E., C.S. 11 Strathmore Road, Newsham Park.

MANCHESTER.
Beaty, Mrs. Lillie, C.S. 9 Park Range, Victoria Park.
Coutts-Fowlie, Miss Florence, C.S.B. Normal Course Graduate. 196 Deansgate. Correspondence, Tor-Walden, Knutsford.
Meakin, Mrs. Jane Elizabeth, C.S. 15 Park Grange, Victoria Park.
Murray, Lady Victoria, C.S.B. Normal Course Graduate. Teacher and Practitioner. By appointment. 196 Deansgate. Correspondence, Knutsford. Telephone, 311 Knutsford.
Saunderson, Maurice, C.S. 10 A.M. to 4 P.M., except Saturday. 14 St. Peters Square. Res. Green Mount, Stamford Road, Bowdon.
Sessions, Mrs. Beatrice, C.S. 18 Harley Avenue, Victoria Park.
Southern, Miss Beatrice, C.S. 1 to 4 P.M., except Saturday. 26 Victoria Street. Residence, The Rookery, Broughton Park.
Webb, Mrs. Clara, C.S. 196 Deansgate.
Wilding, Miss Hephsibah, C.S. Hours, 10.30 A.M. to 1 P.M., except Saturday. 26 Victoria St. Residence, 19 Curzon Ave., Victoria Pk.
Woodhead, Mrs. M. Violet, C.S. Eirene, Spath Road, Didsbury.
Wright, Miss Emily, C.S. 382 Moss Lane, E.

ROCHDALE.
Ashworth, Mrs. Kate, C.S. Spring Bank, Bamford.
Hoyle, Miss Cissie, C.S. The Hut.
Kershaw, Mrs. Elizabeth, C.S. Oulder Nook.
Kershaw, Miss Muriel, C.S. Palatine Avenue, Bagslate.

MIDDLESEX.

EASTCOTE.
Howard, Mrs. Amy L. (The Hon. Mrs. Cecil), C.S. The Lodge. Telephone, Pinner 33.

EAST TWICKENHAM.
Anthony, Mrs. Mary Elizabeth, C.S. 8 B. Richmond Parade.

LONDON.
Adamson, Miss Grace E., C.S. Correspondence, 2 Dryburgh Road, Putney, S. W. By appointment at Chelverton Hall, Putney, S. W.
Anstey, Col. Thomas H., C.S. 45 Beaufort Gardens, S. W.
Ashbourne, Lady Frances, C.S. 5 Grosvenor Crescent.
Baker, Miss M. Lee, C.S. 10 A.M. to 12.30 P.M., except Saturday. 8 Granville Mansions, Shepherd's Bush, W.

SUSSEX.

BRIGHTON.

Andreae, Conrad R., C.S. "Uplands," Preston Park Avenue.
Andreae, Miss Kate E., C.S. "Uplands," Preston Park Avenue.
Carr, Miss Ada, C.S. 32 Adelaide Crescent, Hove.
Harries, Mrs. Julia H., C.S. 7 Old Steine.
Harries, Miss Rita, C.S. 7 Old Steine.
Metcalf, Miss Florence M. A., C.S. 14 Wolstonbury Road, Hove.
Pierce, Mrs. Ellen, C.S. 47 Church Street.
Wallis, Mrs. Katharine, C.S. 32 Adelaide Crescent, Hove.

EASTBOURNE.

Harley, Miss Margaret, C.S. 20 Silverdale Road.

POLEGATE (near Eastbourne).

Schreiber, Miss Helene L., C.S. Windsor Lodge, Station Road.

WORTHING.

Wakelyn, Harry, C.S. 11 A.M. to 4 P.M. The Cottage, Homefield Road.

YORKSHIRE.

BRADFORD.

Frankland, Miss Martha E., C.S. 4 Hartman Place, Toller Lane.
Moore, Mrs. Jenny M., C.S. Hours by appointment. 35 Mann's Court, Kirkgate. Residence, Westwood Lodge, Ilkley. Tel. 145.
Slater, Mrs. Lucinda, C.S. 7 Oak Royd Terrace.

HARROGATE.

Getty, Mrs. Caroline, C.S. Clair Cottage, Skipton Road. Telephone, 574 Harrogate.
Porter, Miss Katharine T., C.S. 10 A.M. to 12 M. Tues.; 3 to 4 P.M. Fri. Waverley Chamb.

HORNSEA.

Booth, Mrs. Meta Haworth, C.S. Rolston Hall.

HULL.

Potts, Miss Octavia, C.S. 6 Queen's Road.

LEEDS.

Doorly, John W., C.S. Correspondence, 19 Manor Drive, Headingley; by appointment, Standard Building, City Square.
Doorly, Mrs. Laura Bertha, C.S. 19 Manor Drive, Victoria Road, Headingley.
Thompson, Mrs. Emma, C.S. 2 to 4.30 P.M., except Saturday. 66 Caledonian Road.

SHEFFIELD.

Dickinson, Mrs. Eva Vickers, C.S. 2.30 to 4.30 P.M., Monday, 57 Norfolk Street. Residence, 44 Psalter Lane.
Gunstone, Mrs. Addie, C.S. 2.30 to 4.30 P.M., Friday. 57 Norfolk St. Res. 11 Ashland Rd.

WARWICKSHIRE.

BIRMINGHAM.

Harris, Miss Louisa, C.S. Kelvin House, Cape Hill, Smethwick.

WORCESTERSHIRE.

KING'S NORTON.

Giddings, Miss Rose, C.S. The "Rookery."

Ireland.

BELFAST.

McKibbin, Miss Lizzie, C.S. 3 to 5 P.M. Friday. 13 Lombard Street.

DUBLIN.

Browne, Mrs. Edith, C.S. Coolarne, Silchester Road, Kingstown. 'Phone.
Browning, Miss Etheldred, C.S. 7 Nassau St.
Bruen, Miss Eleanor M., C.S. 5 to 7 P.M. Mon. and Fri. 122A St. Stephen's Green.
Bruen, Miss Mary Susan, C.S. 122A Stephens Green.
King, Lady (Louise S. R.), C.S.B. Normal Course Graduate. 21 Fitzwilliam Square.
O'Loughlin, Miss Emily, C.S. 10 A.M. to 12 M. daily. 16 Charleston Avenue. Rathmines.

Scotland.

LANARKSHIRE.

GLASGOW.

Cameron, Mrs. Margaret C., C.S. Daily, except Sat. 108 York Drive, Hyndland.
Chick, Mrs. Eliza Margaret, C.S. 388 Great Western Road.
Fergusson, Miss Elizabeth, C.S. 11 A.M. to 3 P.M. 4 Walmer Terrace.
Richmond, Miss Mary L., C.S. 10 A.M. to 1 P.M., except Saturday. 40 Derby Street.
Yates, Mrs. Elizabeth J., C.S. 140 Hyndland Road, Kelvinside.

MIDLOTHIAN.

EDINBURGH.

Cochrane, Mrs. E. Rose, C.S.B. Graduate Mass. Metaphysical College. Teacher and Practitioner. Correspondence, 26 Abercromby Pl.
Laird, Miss Margaret A., C.S. 50 Queen Street.
Ramsay, Miss E. Mary, C.S.B. Normal Course Graduate. Teacher and Practitioner. 11 York Buildings.
Robertson, Miss Margaret, C.S. 9 Randolph Cl.
Tennant, Mrs. Isabella, C.S. 17 Randolph Cres.

PERTHSHIRE.

ALYTH.

Ramsay, Miss C. Lilias, C.S.B. Normal Course Graduate. Correspondence, Bamff House.

Wales (South).

SWANSEA.

Perkins, Miss M. Edith, C.S. Garnant, Sketty.

France.

ALPES MARITIMES.

MENTON.

Mayer, Mrs. Minnie, C.S. 10 A.M. to 12 M. Mon., Sat. Villa Richelieu, Val de Menton.

NICE.

Demarez, Mlle. Alphonsine, C.S.B. Le Palais Trinite Victor.

SEINE ET OISE.

PARIS.

Bartels, Miss Florence L., C.S. 10 A.M. to 1 P.M. 36 Avenue d'Eylau.
Breckons, Mrs. Josephine W., C.S. 268 Boulevard Raspail. Metropolitan R. R. Station, Raspail.
Downer, Miss Cora Evelyn, C.S.B. Practitioner and Teacher. 9 A.M. to 1 P.M. Mon., Wed., Fri. 3 rue St. Didier. Cable address, Colyndow.
Lidgerwood, Miss Leicester Louise, C.S. 10 A.M. to 12 M., except Thurs. 5 rue de Magdebourg.
Oakley, Mrs. Ada O., C.S. Mornings. 8 rue Bugeaud Place Victor Hugo.
Parker, Mrs. Lisabeth E. A., C.S. Forenoons. 81 Av. Kleber. Cable address, Lispar Westernn.

Germany.

BERLIN, GER.

Bruno, Frl. Johanna, C.S. Nachod Strasse 24.
Drumm, Miss Anne Le Baron, C.S. Fasanenstrasse 61.
Hergenhahn, Fr. Louise, C.S. 10 A.M. to 1 P.M. Mon., Wed., & Fri. Hohenzollerndamm 206.
Leplow, Frl. Emma J., C.S. Wormser Str. 2.
Liebich, Frl. Elisabeth, C.S. Neue Bayreutherstr. 2.
Mann, Matthew G., C.S.B. Holsteinischestr 46 A.
Reinke, Frl. Bertha S., C.S. Prager Str. 33.
Schultz, Frl. Ulla, C.S. Hohenzollerndamm 208.

BRESLAU, GER.

Müllendorff, Frl. Justine, C.S. 9 A.M. to 1 P.M. Ohlauer Stadtgraben I.

DRESDEN, GER.

Beschwitz, Baroness Olga von, C.S. Mozartstr 5.
Cotton, Miss Emily, C.S. Hübnerstrasse 13.
Feeder, Frl. Antonie K., C.S. Winkelmannstr. 7.
Thilo, Frl. Anna, C.S. Winkelmannstr. 7 P.

